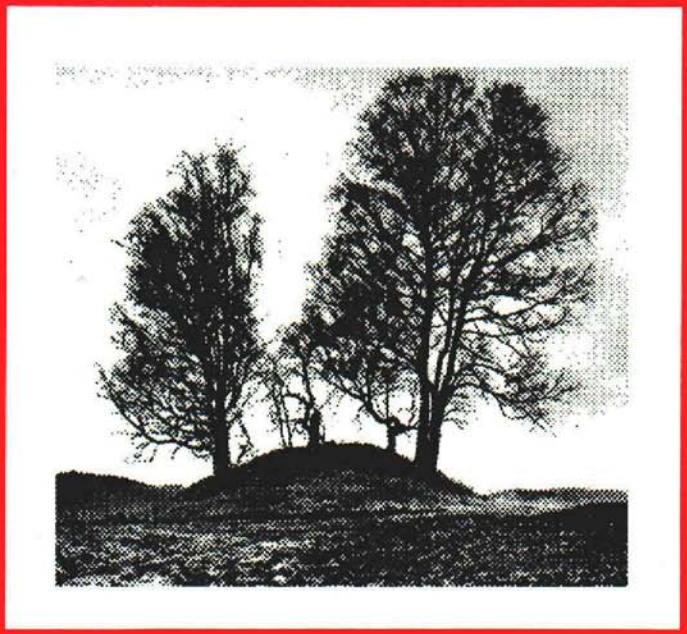
THE MANKIND QUARTERLY



VOLUME XL No. 2 Winter, 1999

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

abstracts in anthropology

ARCHAEOLOGY / CULTURAL & PHYSICAL ANTHROPOLOGY / LINGUISTICS

Managing Editors: **ROGER W. MOELLER** and **JAY F. CUSTER**

The **only** comprehensive abstracting journal in the field, *Abstracts in Anthropology* has established itself as an indispensable reference and research tool for the international community of anthropologists. *Abstracts in Anthropology* covers a broad spectrum of significant, current anthropological topics from a vast number of periodicals.

Several thousand abstracts, selected and classified, **fully indexed by author and subject**, provide a thorough coverage of anthropological scholarship in all its subfields:

Cultural Anthropology

Physical Anthropology

Archaeology

Linguistics

Abstracts in Anthropology has evolved into an eclectic overview of the many faceted realms of anthropology, including:

Field Techniques

Basic Site Reports

Innovative Analytical Studies

Artifacts from Around the World

Subscription Information: Sold as a two volume group—8 issues yearly. ISSN: 0001-3455 Institutional Rate: $355.00 + $14.00 postage and handling in the U.S. and Canada, $25.00 elsewhere.

Please direct orders and inquiries to

Baywood Publishing Company, Inc.

26 Austin Avenue, Amityville, NY 11701

call (516) 691-1270 **fax** (516) 691-1770 **orderline** (800) 638-7819

e-mail: baywood@baywood.com **web site:** http://baywood.com

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Vol. XL, No. 2 Winter 1999

THE MANKIND QUARTERLY

EDITORIAL COMMITTEE

PETER BOEV (Sofia, Bulgaria)
BRUNETTO CHIARELLI (Florence, Italy)
HANS W. JÜRGENS (Kiel, Germany)
RICHARD LYNN (Coleraine, Northern Ireland)
EDGAR C. POLOMÉ (Austin, Texas)

EDITORIAL ADVISORY BOARD

Tadeusz Dzierżykray-Rogalski, Warsaw, Poland; J. Gladykowska-Rzeczycka, Gdansk, Poland; J. Balslev Jorgensen, Copenhagen, Denmark; David de Laubenfels, Syracuse, New York; T.L. Markey, Ann Arbor, Michigan; Umberto Melotti, Milan, Italy; Edward M. Miller, New Orleans, Louisiana; Clyde E. Noble, Athens, Georgia; Jens Palsson, Reykjavik, Iceland; Ralph M. Rowlett, Columbia, Missouri; Frederick J. Streng, Dallas, Texas; Charles C. Susanne, Brussels, Belgium; Daniel R. Vining, Philadelphia, Pennsylvania; Volkmar Weiss, Leipzig, Germany.

FOUNDER AND FORMER EDITOR-IN-CHIEF
The late Robert Gayre of Gayre (Edinburgh, Scotland)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VOLUME XL, No. 2 Winter 1999

CONTENTS

Skull Trephination in the Carpathian Basin (8th - 13th Century A.D.)
Tamás Grynaeus 131
Nerthus/Njorðr and Georges Dumézil
Edgar C. Polomé 143
Population, Environment, Globalization and the Survival of Civilization
R. A. McConnell 155
Reproduction Technology for a New Eugenics
Glayde Whitney 179
Jarett's Menstrual Synchrony Study: A Comment
Edward M. Miller 193
Friedrich Nietzsche and Cultural Revivalism (1878-88)
Michael G. Horowitz 203
Genetic Science *versus* Authoritarianism on the Left: The Disruption of yet another Academic Meeting by Radical Protestors
Chris Brand 215

Cover Picture: A Viking Age grave mound at Asker, near Oslo. (See article: *Nerthus/Njorðr and Georges Dumézil*).

The Mankind Quarterly is a refereed quarterly journal published by Scott-Townsend Publishers, P.O. Box 34070, NW Washington DC 20043, U.S.A. Telephone (202) 371-2700; Fax (202) 371-1523. Manuscripts for publication may be submitted to that address in two copies, laid out according to the Chicago Manual of Style. The price of subscriptions is $28.50 per annum for students, $39.50 per annum for private individuals, and $80.00 per annum for libraries and other corporate bodies. Add $8.00 per year for postage to non-U.S. addresses. Special reduced three-year subscription rates are available, at a cost of $99.50 for private individuals (twelve issues) and $220.00 for libraries and other corporate bodies (twelve issues). Foreign postage: add $8.00 per annum for shipment to non-U.S. addresses.
Copyright 1999 ISSN 0025-2344

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Skull Trephination in the Carpathian Basin (8th - 13th Century A.D.)

Tamás Grynaeus[1]
St. John's Hospital, Budapest

In memoriam et honorem Professor L. Bartucz

From prehistoric times we have a few trephined skulls; from the Roman period, none. A few are found from the time of the Great Migrations. From the 8th and especially the second half of the 9th C. (i.e. from the time of Hungarian conquest) the number of trephined skulls rises suddenly. The trephinings are usually round or oval, but the extent varies: (a) only the tabula externa, (+ diploe) are removed (*symbolic trephining*), or (b) all the three layers of calvarium (tabula externa. + diploe + tabula interna) are removed (*surgical trephining*). There are multiple trephinings too. Around half of the trephinings are at the vertex (bregma region). Mortality was less than 31%.

The number of trephined skulls diminishes rapidly after the Christianization of the Hungarian people, but there is a difference in the rate at which the symbolic and surgical forms of trephination disappear. Two maps indicate the location of excavations where trephined skulls were found, covering the major part of the Carpathian Basin which was occupied by the invading Hungarians. A third map indicates the sites in the South Russian steppe region where similar trephined skulls were found, for the most part accompanied by grave furniture similar to that buried with the 9th C. Carpathian Hungarians.

The trephination was executed with a fine chisel (Bartucz, Nemeskéri). Most surgical trephinings were made to correct wounds or fractures. By means of recent analogies, we may suppose that the others were made in cases of headache. Sometimes a thin silver or bronze sheet was found, positioned as though to protect the opening.

Key words: Trephining, Hungarians, Carpathian Basin, Middle Ages

Chronology

From prehistoric times – especially from the Copper Age – we have only some trephined skulls from the Carpathian Basin, mean-

[1] Address: Grynaeus, Tamás, M.D., Ph.D.. St. John's Hospital, Neuropsychiatric Dept. Diósárok 1. H-1125 Budapest, Hungary. tel.: 36-1-561 - 122/1660 fax.: 36-1-556-327

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

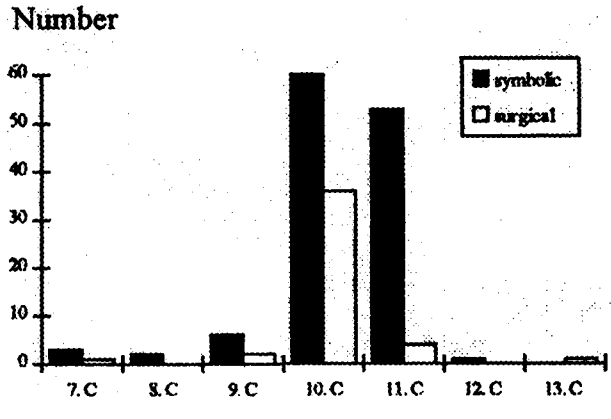


Fig. 1. Number of trephined skulls in the Carpathian Basin from 7th to 13th centuries

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

while from the several centuries spanning the period of the Roman imperium of Pannonia (West Hungary), Dacia (East Hungary) and the southern parts of the Carpathian Basin is not a single archeological-anthropological finding of trephined skulls. We have again a few findings from the early part of the Great Migration time period. The number of excavated trephined skulls rises slowly in the so-called Late Avarian period (8th-9th C.). From the end of the 9th C. i.e. from the Hungarian conquest, we can observe a sudden rise of trephined skull's number, and after this peak – lasting three centuries – a similarly sudden decrease of it. (Fig. 1.)

The below mentioned investigators attribute the sudden decrease of skull trephining in the 11th C. to the Christianization of the Hungarians, but we do not have any convincing prove of this hypothesis. There were some scattered cases in the 12th and 13th centuries, after this period were none, whereas wartime and peacetime cranial traumata and headache might have occurred later on in a similar or in a much greater number too.

Types of Trephination

From a pathophysiological point of view we may distinguish two main types of *in vivo* trephinings. (Postmortem trephinings are not available in the Hungarian material):

(a) only the tabula externa (+ diploe) are removed in one or more circumscript regions = symbolic trephining.

(b) all the three layers of calvarium (tabula externa + diploe + tabula interna) are removed, i.e. the skull vault is opened = surgical trephining.

Both types occurred in multiple forms (2 - 7 symbolic trephinings on the same skull) and also in combined forms (symbolic + surgical trephinings on the same skull). The multiple ones were made mostly at different times, i.e. subsequently.

In the opinion of L. Bartucz resp. J. Nemeskéri and co-workers, whose results I have outlined, these trephinings were made by a fine chisel. Trephinings made by a trepan or by a saw are unknown in the Hungarian material. The healer worked behind the sitting patient and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

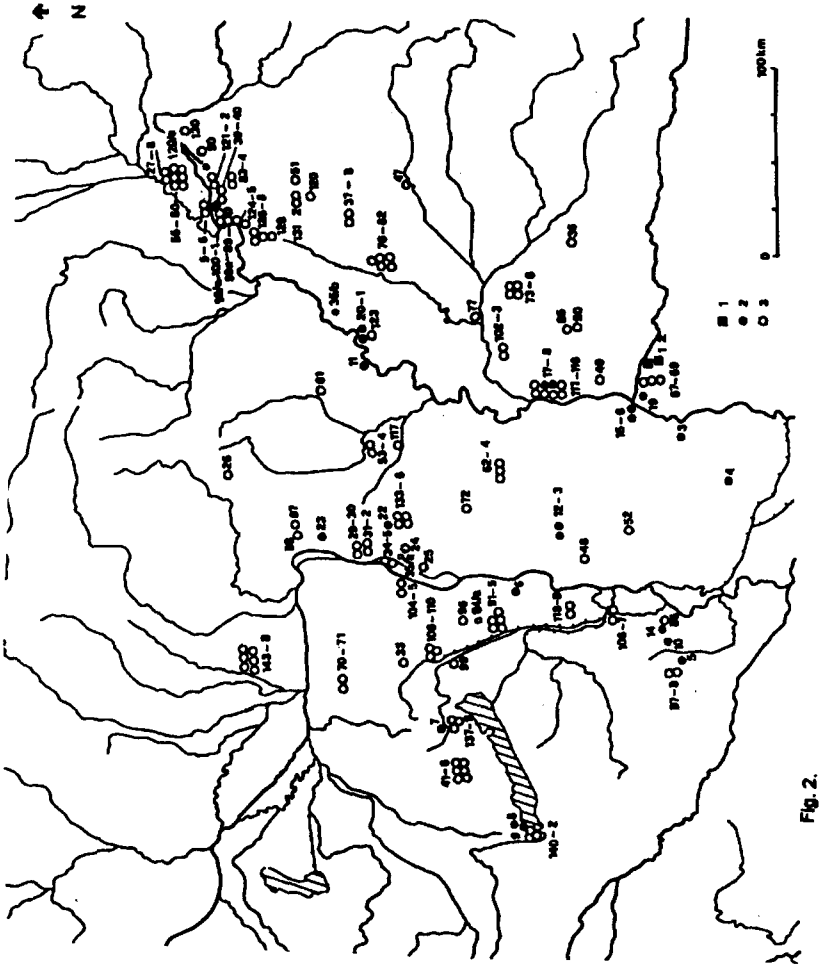


Fig. 2. Sites of symbolic trephined skulls in the Carpathian Basin from the time of the Great Migration to the 13th C.
1 = Migration time. 2 = Time of the Avars. 3 = end 9th C - 13th C.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

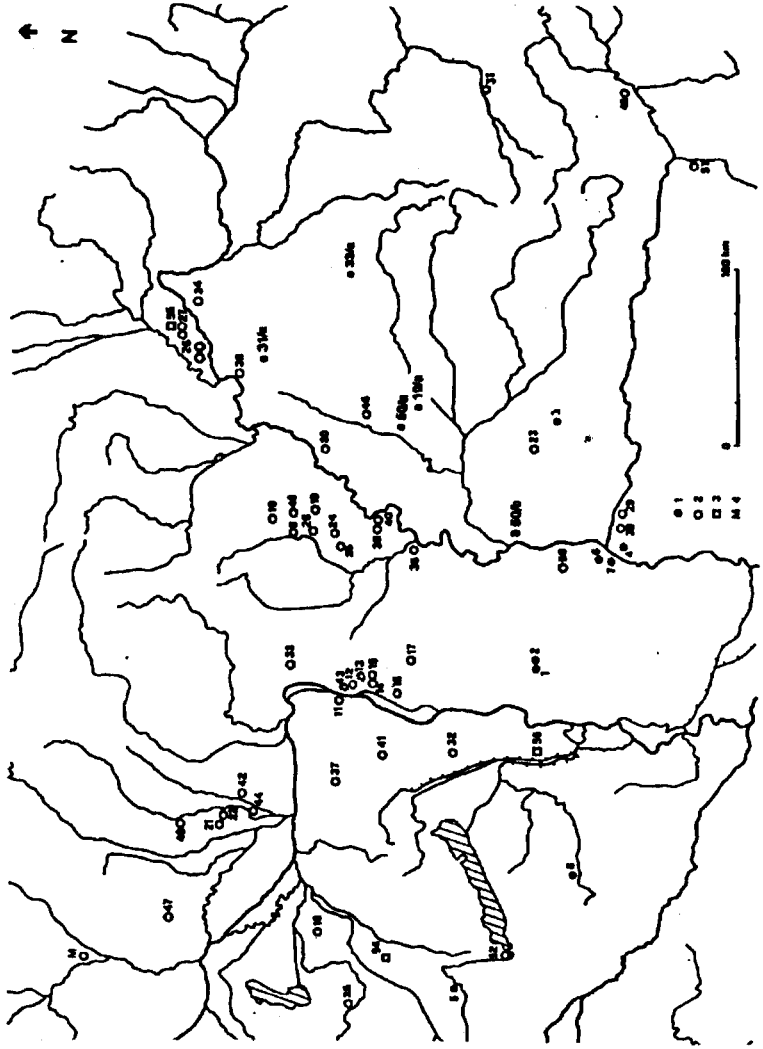


Fig. 3. Sites of surgical trephination in the Carpathian Basin from the time of the Avars to the 13th C. 1 = Avarian period. 2 = end of 9th C - 13th C. 3 = doubtful findings. 4 = Mikulčice, in the Morava valley (M).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

made numerous fine incisions round the circumference of the planned opening.

Localization

A great number of the trephinings are situated on the vertex, round the so-called bregma point (or bregma region), i.e. over the sinus sagittalis superior! According to the findings of T. Anda, the mortality rate of surgical trephinings was lower than 31 %, which, considering this location, is a very good value.

Number and Geographical Distribution

Up to the present 162 skulls with single or multiple symbolic trephining have been found in the Carpathian Basin, and 60 skulls with surgical trephining. The distribution of findings is fairly uneven; we have very few findings from the northern (A. Točik), eastern (IG.Russu and V. Bologa) and southern (Gy. Farkas and A. Marcsik) parts of the Carpathian Basin (due perhaps to both lack of excavations and lack of publication). Most of the findings originate from the middle Carpathian Basin (i.e. from the present area of Hungary). Nevertheless on the map (Figs. 2 and 3, indicating the places where the trephined skulls were found – each point representing the location of one trephined-skull discovery) one can see that these markers cover the large part of the Carpathian Basin that was occupied by the Hungarians in their initial settlement. However, the density of points on the map indicate only the intensity of archaeological-anthropological field-works.

On the third map (Fig. 4) one sees those sites in Middle and South Russia, where similar symbolic and surgically trephined skulls were found (L. Bartucz, P. Boev, VA. Derums, I. Hünku, KI. Kraszilnyikov and AA. Ruzgyenko). For the most part the gravefurniture was similar to those of Hungarians of the 9th C. These places indicate fairly well the steppe region through which the Hungarian tribes from the Volga-Kama river region wandered on their way to the Carpathian Basin.

Purpose

The purpose of trephining is a question that has given raise to much controversy. On the basis of the Hungarian material, Anda and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

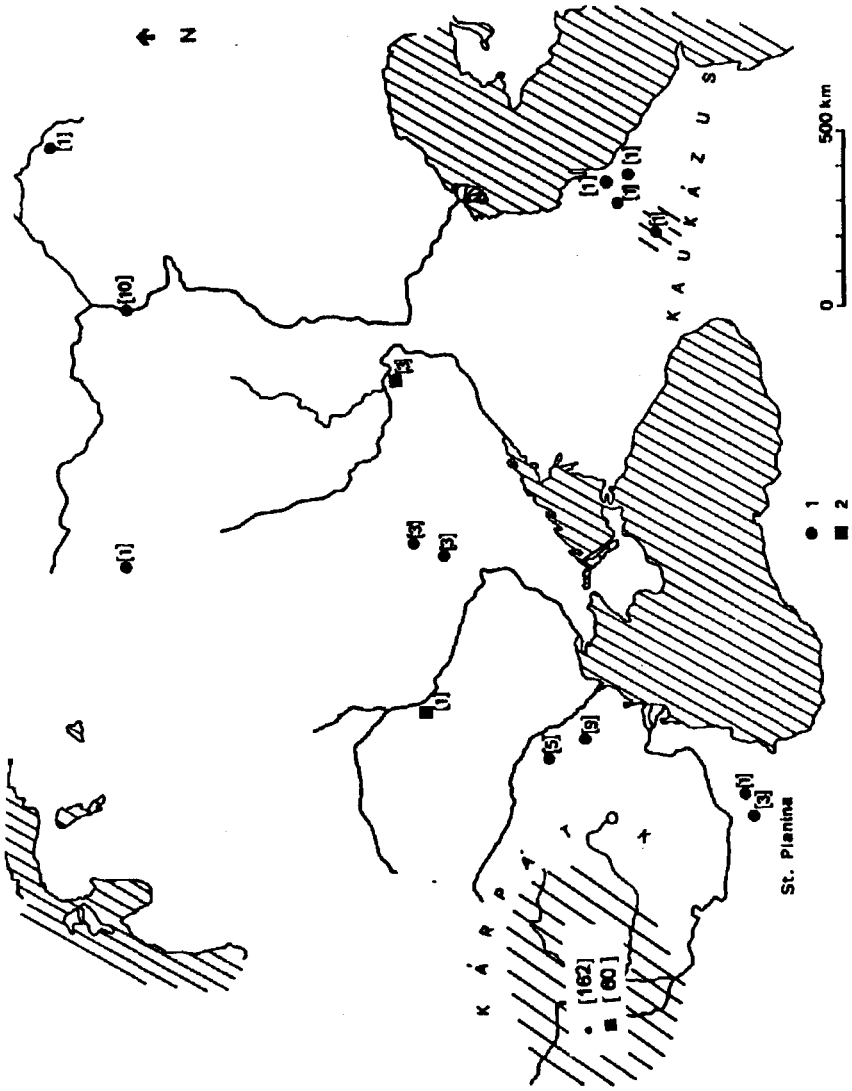


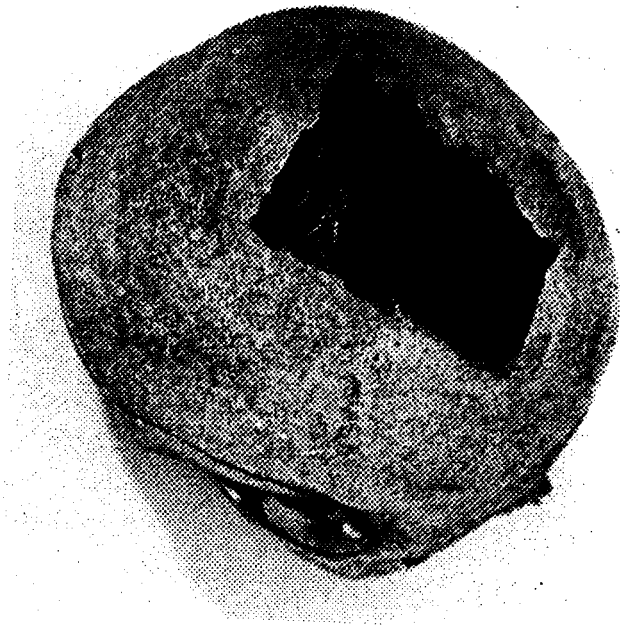
Fig. 4.

Fig. 4. Symbolic and surgical trephination in Middle and East Europe (7-14th C.) 1 = symbolic trephination. 2 = surgical trephinati
Numbers in square parentheses = the number of trephined s

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Fig. 5. Surgical trephination (Rétközberencs, NE Hungary. First half of the 10th century, male, 40-45 yrs. Jósa A. Museum, TTMET inv. No. 10,539)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



6. The same skull, with the covering silver plate (83 x 60 x 40 mm.) Photo: É. Yüzesséry.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Bartucz stated that almost 58% of surgical trephining occurred in cases of wartime or peacetime cranial traumata (fractures, wounds).

As for the purpose of symbolic trephining, we have only indirect allusions:

(1) Anda, Bartucz and Nemeskéri and co-workers have found in 18 - 30 - cca.90%, pathological signs which might explain this surgical intervention.

(2) There are several skulls with symbolic and surgical trephining. In these cases symbolic trephining (more simple, less dangerous intervention) always preceded the surgical one.

(3) There is an important sex-ratio difference in the case of symbolic trephining:

Male/female ratio = 2.5 / 1

We do not know of any similar sex-ratio difference except in the case of the so-called cluster headache (one of the most severe types of headache). The recent Central African investigation of R. Meschig confirms our hypothesis: amongst the Kisii tribe he found two major types of indication: traumata and headache – and no "magical" indications at all!

I should like to mention briefly one curiosity: in a not-inconsiderable percentage (11.7%) of cases of surgical trephining, archaeologists have found a bronze or silver plate on or near the skull, which was presumably fixed at the inner side of the cut to cover the opening (bone-defect), in order to protect the underlying brain structures (Figs. 5, 6). A similar finding has been made in South Russia as well! (Kraszilnyikov and Ruzgyenko). This offers a strong argument against the hypothesis of a magical/superstitious explanation.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

References

Anda, T.
1951 Récherches archeologiques sur la pratique médicale des Hongrois à l'époque de la conquìte du pays. Trépanation au ciseau et au foret A. Arch. Hung. 1, 251-316

Bartucz, L.
1966 A praehistorikus trepanáció és orovostörténeyi vonatkozáscú síleletek. (dtsch. Auszug. Die prähistorische Trepanation, Fundemit medizinischhistorischen und paläopathologischen Beziehungen in Ungarn). Budapest.

Boev, P.
1964 Szimbolicsni trepanacii ot Balgarija. Izv. na hist. po morfologija IXX. 289-298

Boev, P.
1965 Szimbolicsni trepanacii ot SzSzSzR. Izv. na Inst. po morfologija XI, 113-127

Derums, V. A.
1969 Baltijszkij vklad v paleopatologiju (Ein baltischer Beitrag zur Paläopathologie) Comm. Hist. Art. Med 48/49, 185-194

Farkas, Gy, Marcsik, A.
1979 Paläopathologische Fälle in der awarenzeitlichen Serie von Bačka-Topola SFR, Jugoslawien Ethnogr.-Archäol.Z. 20, 15-33.

Grynaeus, T.
1996 Isa por... (A honfoglalás és Árpád-kori magyarság betegségei és gyógyitásuk) (English summary. Illnesses and curing among the Hungarians in the 11th-13th C.) Budapest

Hünku, I.
1970 Limbar'-szrednyevekovüjmogil'nyik XII-XIV. vekov v Moldavii. Kisinev

Hünku, I.
1973 Keprerija - pamjatnik kulturü X-XII. vekov. Kisinev

Kraszilnyikov, K. I., Ruzgyenko, A. A.
1981/82 Pogrebnyije hirurga a drevnyebolgarszkom mogilnyike U.sz. Zseltoje Szovj. Arch., 282-289

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Kustár, Á.
1996 A Karos-Eperjesszögi I.-II.-III.honfoglaláskori temetők embertani vizsgálata. (Anthropological investigation of the conquest-time cemeteries at Karos-Eperjesszög, NE Hungary). = Révész László: A karosi honfoglalás kori temetők. Miskolc, 1996, 395-456.

Nemeskéri, J., Kralovánszky, A., Harsányi, L.
1965: Trephined skulls from the tenth century A. Arch. 17, 343-367

Nemeskéri, J., Éry, K., Kralovánszky, A.
1960 A magyarországi jelképes trepanáció. (Symbolic trephining in Hungary) Anthrop. Közl. 4, 3-32

Meschig, R.
1983 Zur Geschichte der Trepanation unter besonderer Berücksichtigung der Schädeltrepanationen bei den Kisii im Hochland Westkenias. Düsseldorf.

Russu, IG, Bologa, V.
1961 Trepinationen im Gebiete des heutigen Rumänien Sudhoffs. Arch. 45, 34-66.

Toèik, A.
1968 Altmagyarische Gräbefelder in der Sudwestslovakei. Bratislava

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Nerthus/Njorðr and Georges Dumézil

Edgar C. Polomé
Professor emeritus at the University of Texas at Austin

The author discusses the theories of Georges Dumézil and other scholars concerning possible connections between Nerthus and Njorðr, and concludes that Njorðr was a sea god while Nerthus probably had links to the Celtic **nerto-*

Key words: Nerthus, Njorðr, Georges Dumézil, Scandinavian and Celtic mythology

In the first edition of his *Mythes et Dieux des Germains* (1939), Georges Dumézil expresses the then generally admitted opinion that Nerthus merely represents an older form of ON *Njorðr*. He translates the Tacitean text *in toto* and describes it as one of the most authentic, most beautiful and presumably oldest fertility rituals in the Germanic world. The much later attested Scandinavian texts differed in so far as a male priest was assigned to Nerthus, whereas a priestess followed Freyr in his peregrinations. He considers the links between both priest and goddess, and priestess and deity, as denoting a kind of hierogamy. It would be easy to explain in a number of ways why Nerthus is a goddess, and Njorðr a male deity: on the basis of toponyms, it seems admissible that Njorðr originally played the role of the female deity in the divine fertility pairs in Norway? In any case, their common name **Nerþuz*, for which various etymologies are possible, corresponds strikingly with that of the Ossetic Narts. In the legends of these Narts, the hero Batradz has to die so that the people may live in peace (and plenty). First, he throws his sword, the symbol of his life force, into the sea.; after many efforts, the people succeed in pulling the sword out of the sea. The sea begins immediately to boil up, and the sword appears bloody red. Batradz dies, and the sword becomes the lightning. Dumézil (1939: 124) compares the death of the Nart hero with the drowning of the slaves at the end of the Nerthus ritual, and concludes that the two events might represent similar rituals.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There are, however, several quite different versions of this narrative [Dumézil 1930: 69-73]. Botradz has very little in common with Nerthus: he is the lord of the lightning, in may cases, together with the mythical smith Kudalagon, and he appears only on earth to perform his feats [e.g., to destroy the cities of the enemy, to fight a giant etc, [cf. Dumézil, 1930: 180-81]. He also controls the storms which destroy the cultivated fields, and is accordingly a foe of agriculture. In the present folkloric tradition, he is a 'steel' god, represented as a huge cannonball shot from inimical fortifications [cf. Dumézil, 1930: 182-83]. He presumably incarnates the deity that Herodotus and Ammianus Marcellinus recognize among the Scythians as Ares or Mars, and has accordingly little to do with Nerthus and fertility.

In the 2nd edition of his *Dieux des Germains* (1959: 118-28), Dumézil has arrived at a different conclusion: quoting older theories [especially the article by Magnus Olsen (1905), in which he identifies place-names in the toponymy, which represent old places of cult, and seem to show some affinity with the Nerthus ritual; the tentative explanations of the 'masculinization' of the deity; etc.], he stresses that Njǫrðr is essentially a god of the sea, as shown by his unhappy marriage to the giantess Skaði. His connection with the sea also appears from the name of his dwelling in Ásgarðr - Nōatūn ['enclosure of ships' < IE *nâv* (= Lat. *navis*) + **dūn* (in G *Zaun*, E *town* Celtic [Gaulishl *-dūnum*)], his control over the winds, his protection of navigators, etc. [Dumézil, 1959: 122-241. He belongs accordingly to the 3rd function deities, like the Vedic Nasatyas and the Greek Dioscures, the saviors of the mariners at sea and the patrons of the fishermen. In a further article on the topic in *Revue d'Histoire des Religions* [no. 147, 1955], Dumézil compares Njǫrðr with the folkloristic Scandinavian "men of the sea." The idea is pursued further by Mme. Bader in the paper she devoted to the theme 'immersion/emergence' in vol. 14 of the *Journal of Indo-European Studies*, where she compares Njǫrðr with such figures as Nereus. To find out how things really are, we must reexamine in detail the features of Nerthus and her counterpart Njǫrðr.

In 1951, I published an essay on *Nerthus-Njord*, that received little recognition; in it I reviewed the then current hypotheses and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

reacted especially strongly against the opinion recognizing a Cybele-figure in Nerthus. In a further article in 1954, I indicated that at the time of Tacitus agriculture was a mainly feminine activity, which became masculine with the emergence of the Vanic deities. I considered the Nerthus-ritual as a celebration of the beginning of Spring – a symbolic representation of the renewal of life, to promote the fertility of the fields and regenerate the life force of the *Terra Mater*. In doing so, I followed essentially the views of Eliade depicting Spring as a cosmic event celebrated symbolically and ritualistically. Summarizing the matter in my entry on Njord in Eliade's *Encyclopedia of Religion* (1986), I concluded that Njǫrðr is mostly considered as 'man of the sea' in recent research, referring to Dumézil's 1973 English version of the 'saga of Hadingus.'

What do we actually know about Njǫrðr?

Njorðr belongs originally to the Vanir [= fertility gods] and was given as a hostage to the Æsir at the conclusion of the Vanic war. The giantess Skaði chooses him as spouse on account of his beautiful feet in compensation for the killing of her father, but their union proves disastrous because Skaði wants to live all the time in the mountain forests, whereas Njorðr prefers to reside permanently along the seashore. The Eddic sources say very little about the deity: he appears as ruler of wind and sea, he controls the fire and helps seafaring people and fishermen. Together with his dwelling Nōatūn [actually "harbor"], these features do not describe a fertility god, but a god of navigation. The place-names with *Njǫrð-* in Norway always appear along the coast, but in Sweden, they occur more inland, where agriculture was practiced. This has suggested that they were most closely linked with fertility there (Wessén, 1929). He would originally have been the feminine partner of the god Ullr, but all of that is purely hypothetical, like the claim of Ellqvist (1952) that the Heruli would have imported the Nerthus-cult from the south to central Sweden [with 'masculinization' according to Amtoft (1948)]. The cult has probably spread from various centers, but toponyms alone do certainly not allow the far-reaching conclusions Elqvist draws from them.

The most fantastic hypotheses have been advanced in connection with Njorðr: S. Konov (1927) compares him with the Indic goddess

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Kali as a fertility deity; Eckhardt (1940) considers the Vanir as an older generation of divinities that were ousted by the Æsir as symbol of the submerging of an early layer of population; for Renaud-Krantz (1972), the Vanir were allegedly the inhabitants of the underworld, and Njǫrðr would be linked with the water as Freyr is with the earth; Schröder (1960) saw an incarnation of the goddess of the primal sea and her manly partner in Nerthus/Njǫrðr; etc. In 1920, Kopperstad wanted to identify the impersonal subject in the phrase *hann rignir* "it rains" with Njǫrðr, which M. Olsen (1920) rightly rejected. The assumption of Olsen (1905/1938) that the West Norwegian island name Njarðarlǫg [presently Tysnesö] points to a hierogamy Nerthus-Týr seems too obviously fabricated. Petersen (1905/1924) thinks that two white holy stones of the late Iron Age belonged to the cult of the Vanir, Njǫrðr being venerated in the shape of a phallic symbol of fertility, for which Gjessing (1915) has a different explanation. Connecting the name of the Germanic god with Old Indic *nṛtu-* "dance," Schröder posits that 'dancing' is related here with an old fertility ritual, but the etymology is not at all established. Holthausen (1930: 267) prefers to connect OE *geneorð* "satisfied" and *neorxnawang* "paradise", but the name is also linked (a) to IE *nṛtu-* 'force' [= OIr. *nert*]; (b) to Lith. *neršti* "spawn"; (c) Grk. *νερτερος*; "belonging to the underworld"; (d) to the tribal name *Nurthones* "men of the north (as their deity)," related as the preceding to the root of ON *nǫrðr* 'North', etc. (de Vries, 1977: 4 10-11). In connection with the hypothesis of Mme. Bader, the association of Loewenthal (1916, 1925) with Lith. *nérti* "plunge" is of particular interest. Magnússon prefers the connection with the concept of 'force' among the various hypotheses (although he links the name of the partner of the Mother Goddess with OInd. nṛtu-; 1989: 671).

With regards to Nerthus, the question of the gender also leads to rather unexpected 'solutions': taking into account the fate of the Germanic *u*-stems, with the loss of the feminine *u*-stems, Kock (1896) surmises that the male partner of the goddess Nerthus must have born the same name, and that therefore *freyr* (**fraujaz*) 'lord, sire' and *freyja* 'lady' should be added to the name **Nerþuz*; later, only *Njǫrðr* survived and Freyr and Freyja detached themselves from the original pair. Happily enough, all these explanations and comments are

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

forgotten or rejected today. Only a few questions remain open, e.g., why does Njǫrðr occur besides Freyr and *hinn almáttki áss* [= Odin?] in an oath formula?

In a nutshell, I consider Njǫrðr as an old sea god, whose name shows the same root **ner-* as Nereus with the suffix **-tu-* found in other Germanic divine names.

As far as Nerthus in chapter 40 of the Germania is concerned, Tacitus tells us that the Ingweonic tribes have nothing particular in common, except the cult of Nerthus, i.e., Mother Earth, who, according to their belief, takes part in the life of the people, and comes and visits the tribes.

> *Est in insula Oceani castum nemus dicatumque in eo vehiculum, veste contectum: attingere uni sacerdoti concessum. Is adesse penetrali deam intellegit vectamque bubus feminis multa cum veneratione prosequitur. Laeti tunc dies, festa loca, quecumque adventu hospitioque dignatur. Non bella ineunt, non arma sumunt, clausum onme ferrum; par et quies tunc tantum nota, tunc tantum amata, donec idem sacerdos satiatum conversatione mortalium deam templo reddat. Mox vehiculum et vestis et, si credere velis numen ipsum secreto lacu abluitur. Servi ministrant, quos statim idem lacus haurit. Arcanus hinc terror sanclaque ignorantia, quid sit illud, quod tantum perituri vident.*[1]

It has been tried in vain to locate the island of Nerthus. More important are the details of the ritual: how does the chosen priest recognize the presence of the goddess in the sanctuary covered by

[1] There is a sacred grove on an island in the Ocean on which there is a sacred vehicle covered with a cloth; only one priest is allowed to touch it. He notes when the deity is present in the sanctuary, and he accompanies her with deep veneration in her peregrination through the land on a chariot pulled by cows. These are days of joy, all the localities which she honors with her visit and her stay - are festively decorated. They [the tribes] do not enter wars, they do not seize arms; all iron is locked up. Peace and tranquility reign then and are beloved until the same priest returns to her sanctuary the goddess satiated of her contacts with the mortals. Then, the chariot and the cloth, and if you want to believe it, the deity herself are washed [and purified] in a secret lake. This service is rendered by slaves, who are then drowned in the same lake. Hence the secret terror and the sacred dread to reveal what it is that only those who are going to die may see.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cloth to determine the precise time for the beginning of the festivities? How does he notice that the goddess is tired of her commerce with the humans? The plunging in to the lake is simply a lustration which is still practiced today in India after the perambulation of the emblem of the goddess through the streets of Poona or Calcutta. I have interpreted the drowning of the slaves as a sacrifice to the goddess to strengthen her and restore to her the powers she has irradiated so generously to promote fertility [=Reintegrationsritual]. Although many hypotheses have been formulated to answer the above questions, I must confess that they seem unanswerable to me in the context of Tacitus' statement.

Besides the studies already mentioned in connection with Njǫrðr, a lot of contributions have been devoted to Nerthus and her cult. The etymology of her name is always associated with that of Njǫrðr in the older literature (e.g., Falk [1926] Celt. + **nerto* "force strength": Schütte [1946-47] + the root of *north*: Schröder [1924] + Oind. *nṛtu-* "dance", with the assertion that 'dance' would be an important element of fertility rituals, originally Semitic and perhaps imported by the Goths into the Germanic world!

In the absence of any Latin inscription, an identification of Nerthus with lesser known Germanic deities has been attempted, e.g., with Hludana (Siebs, 1892; by considering Hludana as a sea goddess) or the *dea Sandraudiga* (Meyer, 1907), as well as *dea Garmangabis* (Kaufmann, 1895; as goddess of well-being'). In 1960, Schröder read the name *Nuithones* among the *Nerthus*-peoples as *Nurthones*, allegedly "worshippers of Nerthus." Then comes the problem of the localization of the sanctuary. As already mentioned, Olsen (1905/1938) points to the Norwegian toponym *Njarðarlog* and stresses the connection of Nerthus with a lake; he thinks that the cult was brought from Danemark to Norway by the Harudes. The cult is further associated with various 'sacred' islands: Stichtenoth (1955-56) thinks also of the amber trade at the mouth of the Oder. Bugge (1914-18) situates the origin of the cult among the Celtic (*sic*!) tribes in Jutland. For Schütte (1912-13), Jutland is also the homeland of Nerthus and the unidentifiable Ingweons, while Malone links the origin of the cult with an island near the Limfjord. The cult is further tentatively connected with the origin of carnival (Clemen, 1914); it is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

conceived as a hierogamy (Kahle, 1911), although he cannot explain the drowning of the slaves. The chariot-motif was examined in detail (Smolian, 1961), although, in my opinion, it is simply a *peregrinatio agrorum*. Palm (1940) even tried to conclude from the toponyms in *-stav* that a sacred tree was involved as a phallic symbol! The Nerthus-ritual belongs in any case to the cultual manifestations honoring an invisible deity (Almgren, 1962): was Nerthus a hermaphroditic figure as Lehmann (1919) claims? Anyhow, it is probably right to consider her as a self-fertilizing deity in her Mother Earth shape. This raises the question of the credibility of Tacitus: with regard to the numerous τοποι in the Tacitean representation, the issue has been brought forward (Bickel, 1934), but there is no reason to doubt him here in this pure description, devoid of any moralizing, ethical or political intent.

Let us finally remark that:

a) Nerthus and Njǫrðr are two separate divine entities, whatever similarity their names show; as Dumézil (1959) had already recognized, the latter is a sea god [which also explains his particular wealth], and the former is typically a fertility goddess; b) in spite of the similarity of their names, they reflect different derivations: Njǫrðr belongs to the root **ner-* "plunge and emerge" with the suffix **-tu-*; Nerthus is rather to be linked to Celtic **nerto-*.

References

Almgren, Bertil
1962 "Den osynliga gudomen"
In: Proxima Thule: Sverige och Europa under forntid och medeltid Hyllningsskrift til H. M. Konungen den 11 November 1962 utgiven av Svenska arkeologiska samfundet, pp. 53-71. Stockholm: P. A. Norstedt.

Amtoft, S.K.
1948 Nordiske gudeskikkelser i bebyggesleshistorisk belysning: Studier over forholdet mellem oldtidsreligion og stedsnavnetyper.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Copenhagen: E. Munksgaard.

Bader, Françoise
1986 "An IE Myth of Immersion-Emergence." In: *The Journal of Indo-European Studies*, Vol. 14, pp. 39 ff.

Bickel, Ernst
1934 "Die Glaubenswüdigkeit des Tacitus und seine Nachrichten über den Nerthuskult und den Germanennamen." In: *Bonner Jahrbücher*, Vol. 139, pp. 1-20. Cf. also H.Naumann, "Die Glaubwüdigkeit des Tacitus," in *Bonner Jahrbücher*, Vol. 139 (1934), pp. 21-33.

Bugge, Alexander
1914-18 "Celtic tribes in Jutland? A Celtic Divinity among the Scandinavian Gods?" In: *Saga-Book of the Viking Society*, Vol. 9, pp. 355-71.

Clemen, Carl
1914 "Der Ursprung des Karnevals" In: *Archiv für Religionswissenschaft*, Vol. 17, pp. 139-58, esp. 149-54.

De Vries, Jan
1977 *Altnordisches etymologisches Wörterbuch*. 2nd corrected edition. Leiden: E.J.Brill.

Dumézil, Georges
1930 *Légendes sur les Nartes, suivies de cinq notes mythologiques*. Paris: Librairie Ancienne Honoré Champion.

1939 *Mythes et Dieux des Germains: Essai d'interprétation comparative* [Collection "Mythes et Religions," Vol. 1]. Paris: Librairie E. Leroux.

1955 "Njǫrðr, Nerthus et le folklore scandinave des génies de la mer." In: *Revue de l'histoire des religions*, Vol. 147, pp. 210-26.

1959 Les dieux des Germains: Essai sur la formation de la religion scandinave [Collection "Mythes et Religions," Vol. 38].

1973 *From Myth to Fiction: the Myth of Hadingus* [transl. D. Coltmann]. Chicago: University of Chicago Press.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Eckhardt, Karl August
1940 *Der Wanenkrieg* [Germanenstudien, Vol. 31 Bonn: I.Röhrscheid.

Ellqvist Eric
1952 Studier rörande Njordkultens spridning bland de nordiska folken. Lund: Olins antikvariat.

Falk, Hjalmar
1926 "De nordiske hovedguders utviklingshistorie." In: *Arkiv för nordisk filologi*, Vol. 43, pp. 34-44.

Gjessing, Heige
1915 "Et gammelt kultsted I Sandeid: Fruktbarhetsgudepaarets dyrkelse I Ryfylke og paa Jæderen. In: *Maal og minne*, Vol. (1915), pp. 65-79.

Holthausen, Ferdinand
1930 "Wortdeutungen" In: *Indogermanische Forschungen*, Vol. 48, pp. 254-67 (esp. p. 267).

Kahle, Bernhard
1911 "Zum Nerthuskult" In: *Archiv für Religionswissenschaft*, vol. 14, pp. 310-13.

Kaufmann, Friedrich
1895 "Mythologische Zeugnisse aus römischen Inschriften." In: *Beiträge zur Geschichte der deutschen Sprache und Literatur*, Vol. 19, pp. 526-34.

Kock, Axel
1896 "Die Göttin Nerthus und der Gott Njǫrðr." In: *Zeitschrift für deutsche Philologie*, Vol. 28, pp, 289-94.

Konow, Sten
1924 "Njord og Kali: En parallel en antydning." In: *Festskrift tilegnet fórstbibliothekar A. Kjær av venner 26 september 1924*, pp. 53-60. Oslo: Cammemeyer, J. Dybwad, Grondal & Son.

Kopperstad, Knut
1920 "Det pers. pron. 'Hann' som subjekt for 'upersonlege' verber." In: *Maal og minne*, Vol. (1920), pp. 94-100.

Lehmann, Edvard

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

1919 "Tvekønnede frugtbarhedsguder i Norden." In: *Maal og minne*, Vol. (1919), pp. 1-4.

Loewenthal, John
1916 "Zur germanischen Wortkunde." In: *Arkiv för nordiskfilologi*, Vol. 32, pp. 270-301, esp. p. 299.
1925 "Culturgeschichtliche Fragen." In: *Beiträge zur Geschichte der deutschen Sprache und Literatur*, vol. 47, pp. 63-88, esp. p. 84.

Lund, Allan A.
1987 *P. Cornelius Tacitus: Germania*. Heidelberg: Carl Winter.

Magnússon, Åsgeir Blöndal
1989 *Íslensk Orþsiffabók*. Reykjavik: Orðabók Háskólans.

Malone, Kemp
1934 "The Votaries of Nerthus." In: *Namn och bygd*, vol. 22, pp. 26-51.

Meyer, Richard M.
1907 "Beiträge zur altgermanischen Mythologie: Dea Sandraudiga." In: *Arkiv för nordisk filologi*, Vol. 23, pp. 249-50.

Much, Rudolf
1967 *Die Germania des Tacitus erläutert*.
Dritte, beträchtlich erweiterte Auflage, unter Mitarbeit von H. Jankuhn herausgegeben von W. Lange. Heidelberg: Carl Winter.

Olsen, Magnus
1905 Det gamle norske ønavn Njarðarlǫg. [Christiania videnskapselskabets forhandlinger, 1905: 5] Oslo: J.Dybwad (in Kommission). Reprinted in 1938 in his *Norrøne studier*, pp. 63-85.
1920 "Er 'hann' i upersonlig uttrykk Njord?' In: *Maal og minne*, Vol. (1920), pp. 101-102.

Palm, Thede
1941 "Stav och blottrå." In: *Namn och bygd*, Vol. 28, pp. 15-49.

Petersen, Theodor
1905 *Nogle bemerkninger om de saakaldte 'heilige, hvide stene.'* [Kongelige norske videnskabsselskabsskrifter. 1905:8] Trondheim: Kongelige norske videnskabs selskab.

1924 "Zwei neugefundete Kultobjekte aus der älteren Eisenzeit."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In: *Festschrift Eugen Mogk zum 70. Geburtstag 19. Juli 1924*, pp. 484-99. Halle an der Saale: Max Niemeyer.

Polomé, Edgar
1951 "Nerthus-Njord" In: *Handelingen van de Zuid-Nederlandsche Maatschappij voor Taal- en Letterkunde en Geschiedenis*, Vol. 5, pp. 99-124.
1954 "A propos de la déesse Nerhus." In: *Latomus. Revue d'études latines*, Vol. 13, pp. 167200.
1986 Article "Njǫrðr" in M. Eliade's *Encyclopedia of Religion*, Vol. 10, pp. 459-60. New York: Macmillan.

Renauld-Krantz
1972 *Structures de la mythologie nordique*. Paris: Maisonneuve & Larose.

Schröder, Franz Rolf
1924 *Germanentum und Hellenismus: Untersuchungen zur germanischen Religionsgeschichte*. [Germanische Bibliothek, II. Abteilung, Bd. 17] Heidelberg: Carl Winter.

1960 "Nerthus und die Nuithones." In: *Die Sprache*, Vol. 6, pp. 133-47.

Schütte, Gudmund
1912-13 "The Cult of Nerthus" In: *Saga-Book of the Viking Society*, Vol. 8, pp. 29-43.
1946-47 "Nerthus nytydet." In: *Dansk Studier*, vol. 43, pp. 125-26.

Siebs, Theodor
1892 "Beiträge zur deutschen Mythologie: III. Zur Hludana Inschrift." In: *Zeitschrift für deutsche Philologie*, Vol. 24, pp. 457-61.

Smolian, J.
1963 "Vehicula Religiosa: Wagen in Mythos, Ritus, Kultus und Mysterium." In: *Numen* Vol. 10, pp. 202-227.

Stichtenoth, Dietrich
1955-56 "Abalus und die Nerthusinsel." In: *Zeitschrift für deutsches Altertums*, Vol. 86 pp. 161-92.

Wessén, Elias
1929 "Schwedische Ortsnamen und altnordische Mythogie." In: *Acta*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Philologica Scandinavica, Vol. 4, pp. 97-115.

Publisher's Note: The author was prevented from proof-reading the final version of this article due to illness.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Population, Environment, Globalization and the Survival of Civilization

R. A. McConnell
Emeritus Research Professor of Biological Sciences
University of Pittsburgh

This article is based on two chapters of Professor McConnell's latest book, *Joyride to Infinity*,[1] which reviews 140 publications dealing with "scientific doomsday literature" – scholarly studies which predict the collapse of civilization under the pressure of over-population and environmental pollution.

Key Words; Population, migration, disease, internationalism, free trade, globalization, pollution, economic sustainability

Having become convinced that our civilization is *in extremis*, I welcomed the appearance of a book entitled *Is the End Nigh?* that might allow me to change my mind. This book, by Lyons, Moore, and Smith,[2] will not interest those who still sleep, but it will appeal to those who wish to know the future as fully as possible by language-bound reason.

Lyons, Moore, and Smith (hereinafter called LM&S) survey the optimistic and pessimistic literature of futurology. I found their book to be factual and balanced, although it is incomplete in that it ignores the most important determinant of the future of civilization, namely, man himself: his nature and his genetic heritage.

In their opening chapter LM&S present the major topics of the book as questions to be examined in later chapters. Their scholarly ambition is shown by 730 end notes and references, 200 pages of text and 143 blocked quotations within the text. The authors' procedure throughout the book is to present opposing opinions on each

---

[1] *Joyride to Infinity: A Scientific Study of the Doomsday Literature* (Washington DC: Scott-Townsend, 2000) ISBN 1-878465-35-X. For further details see advertisement on the back cover of this issue of *The Mankind Quarterly*.

[2] *Is the End Nigh?: Internationalism, Global Chaos, and the Destruction of the Earth.* Aldershot, UK: Avebury (Brookfield, VT: Ashgate Publishing) 1995. ISBN 1-85972-218-0.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

question. I shall recapitulate their conclusions, and add a few thoughts of my own.[3]

Internationalism

The somewhat surprising thesis of this book is that internationalism is a crucial contributor to the present world crisis. The authors aim to show that the one-world aspirations that most of us share are foolish and that the geo-economics of transnationalism will not dominate geo-politics. Instead, in the years to come, civilization will battle civilization for dwindling land and natural resources, while culture will battle culture within those nations that are culturally divided.

The authors argue that modernization (i.e., the adoption of technology) does not imply Westernization. Present Australian foreign policy is mistakenly guided by the belief that Australia's future lies with East Asia. By and large, the East Asian cultures do not share Western values of individual equality, human rights, the rule of law, democracy, and freedom of speech. One sees already an emerging anti-Western Confucian-Islamic alliance based upon political as well as economic expediency. The West cannot hope to change ancient cultures to match its own. Indeed. what the West must accept is that, worldwide, the choice in many countries is not between totalitarianism and democracy but between totalitarianism and anarchy.

Nor are international disputes resolvable by a shared desire for peace. The Arab-Israeli conflict is about resources as much as it is about religion. For example, this conflict will not be resolved by yielding to the Palestinians the West Bank with its aquifer holding a large part of the water of the Jordan basin if the Israelis continue to drain most of that water from within Israel.

Although LM&S's book is international in its standpoint, its ideas speak to internal national problems as well. Many sense the loss of freedom and historical privilege when big government becomes necessary as a result of the complexity and crowding of our technological era, coupled with the cupidity and limited intelligence

[3] References shown only by page number are to LM&S.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of most of those who attain great economic wealth — matched, of course, by the shortsightedness and hubris of most of those who attain great political power?

The Migration of Diseases

The authors examine disease epidemics, current, past, and future, and how they depend upon population movements. Attention is given first to the AIDS pandemic. Among the authors' more widely known conclusions: AIDS in the U.S. is transmitted primarily by anal intercourse and by the sharing of needles by drug addicts. It will not pose a serious economic threat within the U.S. unless its transmission characteristics change by mutation. It is pandemic in the undeveloped world because of heterosexual promiscuity and primitive medical conditions.

A short general history of the spread of diseases begins with leprosy, which came to Europe with the expansion of the Roman Empire. Europeans brought smallpox, measles, and swine flu to the Americas and received in return the gift of syphilis. (p. 33)

World prospects for the spread of communicable disease are ominous. Every year, cholera infects several hundred thousand people in Latin America. A new strain of cholera, undetectable by traditional tests, is widespread in India. In the Asian Pacific and Africa there are 220 million new malaria cases each year (p. 35). Estimated malaria deaths in Africa are a million a year. From the Far East new strains of influenza are monitored each year. The following is a short list of deadly viruses that have been identified but are untreatable: Junin, Sabia, Machupo, Lassa, Dengue, Hanta, Rift Valley Fever, Oropouche. Others, like AIDS, may not even be suspected to exist before they strike. With air travel, quarantine is no longer feasible. These diseases may be spread without warning to the developed world. Even now, Third World drug-resistant tuberculosis is threatening to become endemic in the slums of U.S. cities.

Affluence and Entropy

In Chapter 3 the authors examine in reverse order two questions about sustainable economic growth: Is it thermodynamically possible? If not, what are our options?

The authors initially distinguish between "development" (i.e.,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

technological refinement), which is presumably indefinitely possible, and "growth," which they believe must be negative if the environment is to be sustained. However, in later chapters the word "development" includes growth, to conform to the way pro-growth economists invariably use the word.

LM&S compare developed-world and Third World consumption, concluding that, even if the developed world were to cut its present consumption by 80%, all remaining sustainable resources would still leave the Third World far behind.

The authors present at length the position that, quite aside from considerations of equity, the developed world must promptly abandon affluence. There are some obvious places to begin: planned obsolescence (e.g., unreparable household appliances). trivial technology (e.g., motor-driven tooth brushes), extreme luxury (e.g., private yachts). More generally, mankind must abandon its junk lifestyle in which satisfaction is achieved by maximizing material possessions. Conceivably, this might be brought about by education in a lifetime but not in the few remaining years before it will be forced upon mankind in socially disagreeable ways. We are currently proceeding in the wrong direction, with an insatiable thirst for growth.

The second half of LM&S's Chapter 3 begins with a ten-page lecture on the immutable principles of thermodynamics — a noble effort, including everything from Gibbs free energy to the Boltzmann equation defining entropy in terms of probability. The main fallacies among popular interpretations of entropy are then discussed.

Why was it necessary to bring up this heavy artillery? The answer is that there are economists who publish learned treatises ostensibly proving erroneous environmental theses that can only be finally destroyed by saturation bombardment. The authors demolish the foremost of these misconceptions in an intellectually satisfying manner, but for most readers perhaps an appeal to common sense would have served as well.

The question at issue is whether as claimed by J. L. Simon et

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

al.:[4]

> There are no physical or economic reasons why human resourcefulness and enterprise cannot for ever continue to respond to impending shortages and existing problems with new expedients that, after an adjustment period, leave us better off than before the problem arose. Adding more people will cause us more such problems, but at the same time there will be more people to solve those problems and leave us with the bonus of lower costs and less scarcity in the long run. The bonus applies to such desirable resources as better health, more wilderness, cheaper energy, and a cleaner environment." [LM&S, p. 68f.]

Although not so-labelled, the topic under discussion is world population density. Contrast the foregoing, self-contradicting optimism, published by a respected university press, with the following view:[5]

> The reversal of the historic cost curves for energy and materials, including food, has profound social significance. It foretells the end of economic growth based on production, the end of what Adam Smith called the progressive state of mankind. It means the replacement of a consumer society by a conserver society. It means that the hopes of the poor of the world, insofar as they are based on a desire for comfort, will not be realized....

We are already into the Revolution of Declining Expectations and we are ill prepared to cope with the changes that will be needed to maintain hope and to preserve political freedom. The quality of life for many people in this country [England], once the richest in the world, is now declining, and there is widespread fear of the future. [LM&S, p. 691]

This chapter raises in my mind an interesting but rarely discussed

---

[4] L. Simon. *The Ultimate Resource*. Princeton, NJ: Princeton University Press (1981), pp. 345- 346.

[5] E. Cook. "The Tragedy of Turfdom," *Social Science Quarterly*, 62, No. 1 (March, 1981), pp. 25.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

question: "How long is a 'sustained future'?" Obviously, the Earth will eventually come to an end as the sun ages. Probably much sooner, collision with an asteroid will obliterate human life on Earth. My inclination in matters environmental is to plan for another one thousand years rather than the next century most talked about by avid conservationists. If conservationists are hoping for only 100 more years before pollution and population problems reduce mankind to primitive savagery, then human civilization is 98% over and saving it seems hardly worth the effort.

The Sinful Fruit of the Tree of Knowledge

In exploring the "postindustrial information age," LM&S begin by describing typical New Age predictions that view the world as "'a cosmic network, a network of forces and fields, of nonlocal quantum connections and nonlinear, creative matter'"(p. 85). The authors analyze some of the sophisticated nonsense of those who prophesy a high-tech society moving towards unprecedented prosperity, equality, and freedom.

Drawing upon opinions from many sources, LM&S turn their attention to "intellectuals" as a source of our present troubles. The social sciences yield knowledge that is incomplete and inconsistent, which, when applied, generally falls to keep its promises and often results in unintended adverse consequences. Natural science, on the other hand, yields dependable knowledge, but its application is often deleterious to society. The argument that LM&S present by implication, using the words of others, is that there is "good" knowledge but also "bad" knowledge that should remain hidden — as though that were possible.

Either directly, or in attempting to ameliorate unintended effects, scientific knowledge and its offspring, technology, have led to social inequities, the welfare state, the concentration of power and the withering of democracy, the emergence of an underclass, and the creation of bureaucracies who represent their own interests but not those of society at large.

Cited among the undesirable fruits of science, here and yet to come, are drug-resistant diseases, irresistible weapons of warfare, "structural" unemployment, damage to the environment, alienation of the populace, informational overload and consequent confusion,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

invasion of privacy, and the vulnerability of vital social functions to the catastrophic breakdown or malfunction of high-tech communication and management systems. These complaints are serious and justified. Paraphrased, LM&S are saying that intellectuals (scientist explorers) find knowledge that intellectuals (engineer advisers) cannot handle.

What LM&S ignore is inevitability. Man is the victim of his aspirations and his limitations. In his upward intellectual thrust there was a point of no return at the beginning of the Industrial Age, but there never was a choice point. The present is not the creation of those who mistakenly welcomed it. Scientists are not villains. They are the agents of human destiny. This is not a time for anger but for calm reflection and consultation.

Immigration, Pro and Con

In the middle chapter of their book, LM&S examine the question of large-scale immigration into Australia, which is currently advocated by "popularist Australian left-wing organizations, left-liberal academics, and their growth colleagues on the rational[istic] economic right" (p. 111).

Contrary to worldwide as well as uninformed Australian opinion, Australia is not an underpopulated country but has severe problems with soil quality, water shortages, and pollution. It has already overshot its sustainable population carrying capacity and is living off its ecological capital. The authors take up five fallacious pro-immigration arguments based on national security, social justice, cultural diversity, Christian compassion, and "the natural right of families to be together." One counter-argument is given in this passage written 150 years ago by John Stuart Mill:[6]

> Free institutions are next to impossible in a country made up of different nationalities. Among a people without fellow-feeling, especially if they read and speak different languages, the united public opinion necessary to the working of representative

[6] J.S. Mill. Considerations on Representative Government. C.V. Shields (ed.). Indianapolis, IN: Bobbs Merrill (1958), p. 230.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

government cannot exist." [LM&S, p. 131]

As we shall see in the next section, free immigration moves the population problem, like a spreading disease, from its source countries to all countries, causing it to grow and rendering it unsolvable.

Questioning Globalization

In Chapter 6 the authors call for the "dismantling of internationalism" and the abandonment of the ideal of "one world." They recognize that "the erosion of national sovereignty and the creation of a global culture are largely the product of economic, demographic, and technological forces" (p. 162), and they show here and elsewhere in the book the following truths:

1. That international capitalism is an irresistible force for growth.

2. That transnational technocracy is not accountable except to the profit line.

3. That economic growth at the current rate will lead to world economic collapse, certainly within 100 years and perhaps much sooner.

The authors therefore oppose "universalism" as represented by such ideas as a borderless world, voluntary surrender of national sovereignty, socialization of world resources, an international income tax, elimination of all tariff and non-tariff trade barriers, world control of the production and distribution of food, rapid industrialization of the Third World, adoption of measures to ensure increased exports of manufactured goods from developing countries to developed countries, net transfer of technical, financial, and capital resources to the developing countries, international control of a new international reserve currency, waiver of debt for the least developed countries, and the creation of a world culture where the destiny of man will become unitary.

These review how all of these actions are being ardently

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

promoted by prominent pundits as the way to salvation. Unfortunately, one-world advocates do not deal with over-population, with the emergence of new diseases and the resurgence of old, and with looming ecological threats of every kind.

LM&S believe that no solution is possible for the global crisis as such, and that our only hope lies in decentralization—giving each area the responsibility for living within its own means. They point out that the growth strategies that threaten the environment are linked with the international economy, including, as they mention, the industrialization of China.

China's industrial development may be "linked" with the international economy, but I am not aware that it has needed any encouragement from the global community. It would appear that only international diplomacy leveraged by international trade might allow us to convince China to leave their vast coal reserves in the ground to minimize global warming. Moreover, close international cooperation will be needed not only for the protection of the shared environment, but also for the control of nuclear, chemical, and biological weapons of terror and for the exchange of resources not widely distributed over the Earth.

This chapter is both the most important and the most discouraging of the book. It poses the dilemma of globalization, but it offers no suggestion for its resolution. How can economic growth be brought to a halt everywhere, and what can replace it as a goad toward international cooperation?

On one point LM&S offer sound advice that can be followed at once by any nation that has the will to do so. Population control can only be achieved at the local level and therefore immigration must be stopped. Their reasoning is given in this quotation from Garrett Hardin:[7]

> We shall make no progress with population problems, which are a root cause of both hunger and poverty, until we deglobalize them. Populations ... are produced locally and, unlike atmospheric

[7] Garrett Hardin. "There is no *global* population problem, *The Humanist*, *49* (No. 4, 1989), pp. 11-13, 32.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

> pollution, remain local—unless some people are so unwise as to globalize them by permitting population excesses to migrate into the better-endowed countries....
>
> We are not faced with a *single* global population problem but, rather, with about 180 separate population problems. All population controls must be applied locally: local governments are the agents best prepared to choose local means. Means must fit local traditions. For one nation to attempt to impose its ethical principles on another is to violate national sovereignty and endanger international peace. The only legitimate demand that nations can make on one another is this: 'Don't try to solve your population problem by exporting your excess people to us.' [LM&S, p. 155f.]

Gloomy Thoughts on the Dismal Science

In Chapter 7, titled "The bankruptcy of economics," LM&S examine (1) economics as a science and (2) current attempts by some economists to use theories of economic value to solve population problems by weighing the happiness of one group against the misery of another.

After exposing in this chapter the epistemological poverty of economics, LM&S show in Chapter 8 how free-trade advocates are not achieving even their immediate economic goals. Finally, in Chapters 8 and 9 together, LM&S show how transnational capitalists under the guidance of fallacious economic theory are driving our civilization simultaneously toward ecological and economic collapse.

The basis for the public acceptance of economics is economists' avowed devotion to the principle of rationalism, i.e., to finding a theoretical argument to justify every economic belief. What is at issue here is whether the economic reasoning offered as a basis for social policy is sound or merely a hermeneutic bid for credibility. LM&S use the adjective "rationalist." I prefer the word, "rationalistic."

To think rationally is to use logic to operate upon facts. In the natural sciences, ideally the facts are hard and the logic tight. In the social sciences, the facts are often doubtful or fuzzy and the choice of logic, arbitrary. In my opinion any social science that goes beyond description and attempts to justify its claims by reason should be regarded with suspicion.

The reigning school of economics is variously known as "modern,"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"orthodox," "received," and "neoclassical." The terms "modern" and "neoclassical" will be used in this review.

Competitive equilibrium theory is the central rationalistic concept of modern economics. Using this theory, with one or another mathematical model, economists attempt to explain how economic decisions (to buy and sell) are reached in an unregulated economy.

The success of any theory depends upon three elements: its basic definitions, the adequacy of the mathematical model, and the availability of the required input data. LM&S attack the validity of economic theory on all three fronts, using the published criticisms of well-credentialed economists.

Beyond such technical matters is the larger question of whether social policy should be based upon the satisfactions gained by the buying and selling of goods and services, i.e., upon materialism to the exclusion of other valued human activities of an aesthetic or spiritual nature.

The consensus economic theory guiding the world is "rationalistic" (as defined above), "individualist," and "utilitarian" (both to be defined). There are, of course, economists who disagree with the consensus theory, but their voices will not be heeded because of the momentum of the prevailing ideology plus the simple fact that rulers and congressmen prefer to believe what is pleasant; while those who give advice know that only pleasant advice will be rewarded.

The principle of "individualism" assumes that the operation of the economy can be explained by the linear aggregation of the behavior of rational economic man "whose sole purpose is the maximization of his own welfare based upon utilitarian calculations. Rational economic man has fully ordered preferences, perfect information, and omnipotent computing power" (p. 177).

According to modern economic theory, "... all there is to social reality are individuals. There are no irreducible social entities, properties, or relationships" (p. 183). It is assumed, for example, that social organizations behave economically as the linear aggregation of their member's behaviors and that there are no social interactions that make the organization's behavior more than the sum of its members' behaviors. According to modern economic theory, "each rational economic man pursuing his own selfish interests best serves the interests of all in the long run"(p. 185).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The authors refute both of these ridiculous ideas by quoting from Garrett Hardin's "Tragedy of the Commons":[8]

> Let a number of herdsmen turn their cattle loose in a pasture that is jointly owned, and soon the common will be ruined. Why? Because the pasture has limited "carrying capacity" ... and each herdsman gets the full benefit of adding to his herd, while the disbenefits arising from overexploitation of the resource (e.g., soil erosion) are shared by all herdsmen. Fractional losses are not enough to deter aggressive cattle owners, so all the exploiters suffer in an unmanaged common." [LM&S, p. 185]

The "utilitarian principle" in economics was first based upon the law of diminishing marginal utility, which is the idea that "every individual consumes a particular product such that the utility derived from the consumption of the final unit of it, is equal to the cost of obtaining that unit, and as extra units of a commodity are consumed by an agent, the utility or satisfaction gained from each unit will fall" (p. 187).

This formulation of economic decision theory has been under theoretical and empirical attack for more than a generation, but the various proposed substitutes, e.g., "revealed preference theory," in turn, lead to unacceptable paradoxes. The authors conclude that "utilitarianism is bankrupt":

The trouble with the marginal utility concept is that it generates anomalies and contradictions because of the multitude of variables that it ignores. It is as though one were trying to design an automobile using basic principles such as Newton's second law: F = ma, and Ohm's law of conduction: I = E/R, while ignoring strength of materials and the chemistry of fuels.

Altercations among economists are, for the most part, carried out in an erudite jargon that mystifies the public. However, as the discipline matures and academic competition among economists becomes fierce, insiders are driven to the use of ordinary language

[8] Garrett Hardin. "The tragedy of the unmanaged commons." *Trends in Ecology and Evolution*, 9 (1994), p. 199. [Originally in *Science*, 162, 1243-1248.]

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and banal examples to clarify their theoretical differences. LM&S have pursued the current literature of the field and have found some unconcealed samples of its inanity, one of which will be described.

When the economist extends the principle of utilitarianism to the personal behavior of "economic man," "utility" is equated with "happiness." The problem of optimum population size is then easily handled by the proposition that "a world with $2x$ happy people is better than a world with x happy people provided that 2x is not so large as to produce less total wellbeing of the group rather than more" (p. 191). Unfortunately, when examined, this proposition leads to a number of paradoxes, one of which, the "Non-identity Problem," is dealt with seriously in the literature of economics as follows.

> The Non-identity Problem can be illustrated by the example of a 14-year-old girl who has a child. Because she is young, it is likely that the child will have a bad start in life. Suppose, however, that the child's life would be worth living. If the girl had waited several years, she could have had a different child which would have had a better start in life. Now suppose the girl has had the child, which, as predicted, has a bad start in life. Can we claim that the girl's decision was worse for her child? If she had waited, that particular child would not have existed at all. If "causing to exist" can be said to benefit someone, then the girl's decision benefits her child. If "causing to exist" does not benefit someone as such, we can still ask: "If someone lives a life that is worth living, is this worse for this person than if he/she had never existed at all?" The answer would seem to be "no." Does this argument give us reason to change our mind about our recommendation to the girl? [p. 191]

This goes on for seven pages. Reading this gooey stuff is a recommended educational experience. LM&S respond:

> Unless the rationality and social desirability of individual wants and preferences are examined, the economic process itself is inherently self-defeating. However, to examine the rationality of wants and preferences is a sociological, political, ecological, and philosophical task. It follows that, if economics is to be a scientific study of scarcity, it cannot be the autonomous, isolated science that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

orthodox economics largely is. [p. 200]

As a conclusion, this is logically unassailable, but it does not solve the problem. The other social sciences are in even worse shape than economics. Their concepts cannot be quantified or assumed to have linear relationships. There is no way they could mesh with economic theory so as to improve its predictive power.
One is left with the conviction that economic theory is inherently fraudulent, and that all semblance of utility is lost once one leaves the extrapolation of trends and the recognition of repeating patterns. As a predictive science, economics is delusive and dishonest. Perhaps its most basic flaw is its choice of the individual instead of the local community as the unit of civilization.

On Free Trade and its Consequences

In Chapter 8, LM&S discuss what is happening as the philosophy and practice of economic theory are applied to international trade. Modern economics starts with the goal: freedom and the good life for all, or nearly all, and then fashions arguments to show that this goal will be attained if nations will deregulate their internal economies and allow free trade internationally.

What is found, among other effects, is that free trade is the equivalent of free immigration. It globalizes and renders unsolvable the problem of overpopulation.

While free trade has resulted in profits for transnational corporations and their stockholders, the effect upon manufacturing labor and middle management is becoming ever more disastrous. Unskilled labor, worldwide, is now in one competitive pool. Manufacturing plants are being moved to the poverty-stricken areas of the world.

Arguably, this might be good in the long run if the competition were fair and could bring labor, worldwide, to an acceptable common standard of living. LM&S show that this is not happening and cannot happen for various fundamental reasons that are being ignored by free-trade economists.

Foremost is the fact that for most of the Third World the population density already exceeds the carrying capacity for "an acceptable standard of living," so that, barring a drastic reduction in

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

population, the door is closed to the ideal of "one world." Laying aside this unresolved dilemma, let us examine how international competition operates to cause the problems that are already upon us today.

The classical Ricardian theory of free trade is based on the idea of "comparative advantage" operating in competitive equilibrium. Between two countries each country will manufacture and export those goods which it can make most efficiently and this will be to the economic advantage of both countries. In theory, this will work even though over-all labor costs differ between the two countries.

However, classical theory assumes that capital is immobile, i.e, that capitalists will not be willing to invest in a foreign country. Today, because capital flows around the world at the push of a button, comparative advantage has become absolute advantage, producing First World impoverishment as noted above.

LM&S take ten pages to discuss various factors that can interfere with the proper operation of "comparative advantage." We shall first describe two in which competitive equilibrium is not attained.

As regards specific items of trade, because of the multiplicity of his costs, where supply and demand are already in equilibrium, an importer will generally prefer not to pass along cost reductions on an individual item but will charge what the market will bear.

As regards the overall market, changes in currency-exchange values as driven by large-scale speculation may far outweigh general-cost changes and, of course, are not responsive to item-cost changes. For example, the annual trade in Australian dollars is ten times the value of traded goods and services!

We turn now to more subtle considerations. For competitive equilibrium to work, as it often has within nations, competition must be constructive rather than destructive. In practice, we know that competition must be moderated by cultural kinship and by government intervention to protect the worker and the environment.

Such restrained competition as opposed to cut-throat competition is not possible where there are:

1. Substantial disparities in culture.

2. Disparities in economic desperation caused by major differences

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in natural resources or in population density (measured against carrying capacity).

3. Substantial disparities in capacity for technological growth for any of several reasons.

4. Substantial disparities in the current standard of living.

In an affluent, high-cost society such as the U.S., an unskilled worker cannot live contentedly or even practically at the material living standard of the Third World. The result in the First World of direct competition between First World and Third World unskilled labor is both increased subsidies to the unemployed poor and increased urban violence. The manufacturer who went off shore has improved his profit margin, but the home government is paying dearly.

It is wrongly assumed by free-trade proponents that tariff-free trade means fair trade. Competition appears at every level of economic intercourse. Business can be hampered or helped by quarantines of goods in shipment, by licensing and labeling requirements, by quotas, by arbitrary technical specifications, by local taxes, tax rebates, visa restrictions, and
by economic policy operating in more subtle ways. There is no end to the interference possible when a government works closely with its own businessmen.

Most governments have an aggressive policy of managing trade in politically, economically, or militarily sensitive goods. While agreeing publicly to free trade, most governments violate their agreements as a matter of policy. It would be foolish to expect otherwise. The more open governments such as the United States are at a disadvantage relative to the more closed, business-integrated countries such as Japan, and this disadvantage is augmented by the childlike naivete of the economic advisers in the more open governments.

To make matters worse, as corporations become transnational, they no longer protect national interests, and governments find they are dealing with supranational entities who hold financial cards that national governments cannot match. The net result is that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

governments must become ever more, rather than less, involved in international business dealings in order to protect their economic interests.

A major factor in the one-world argument that is ignored by LM&S are the innate differences in cognitive competence among populations around the world. In economic theory, the "rational economic man" is an intellectual genius having total knowledge of the market and unlimited computing power. In free-trade discussions, references are made to "unskilled labor"—any further discussion being "politically incorrect."

If a world crisis is to be avoided, it will be necessary to explore the implications of other factors. The exact figures are unknown, but, roughly, where the U.S. Caucasian population average score is 100 on a scale with a standard deviation of 15 measuring general intelligence (Spearman's *g*), East Asian orientals average 105, U.S. blacks average 85, and sub-Saharan blacks average 70. (Rushton, 1995; Lynn, 1997, p. 270; Jensen, 1998, p. 350).

While there are many aptitudes that are called "intelligence" by some psychologists, Spearman's *g*, a measure of reasoning power, is a primary determinant of success even in primitive societies, and in developed countries it is the sine qua non of prosperity. Spearman's *g* will be a vital consideration in the implementation of any plan for world survival which must be understood and approved by the governments and by the people in Africa as well as in Asia.

As Herrnstein and Murray (1994) have explained in *The Bell Curve*, increasing technological complexity combined with differences in cognitive ability are creating a two-class society in the United States, with the unfavorable consequences they describe. This situation is exacerbated by unemployment in the lower class caused, in part, by the current free-trade policy.

Unfortunately, the evidence shows that variations in Spearman's *g* are largely determined by inheritance and are strongly resistant to environmental improvement. It now appears that most of the small remaining or so-called "environmental" component of intelligence-test-score variance is caused by chaotic (noise-like) pre- or post-natal biochemical developments within the brain and thus, in principle, may be beyond extrauterine environmental control. (Jensen, 1996)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Still another concern is becoming apparent. Aside from intelligence, other personality factors are now known to be substantially heritable. Chief among them are a group of character traits that include what psychologists call "conscientiousness." These likewise are variously distributed among populations and, almost as much as intelligence, they determine the relative success of blacks and whites (Levin, 1997).

Thus, the world population problem should be thought of as two problems: (1) The carrying capacity of many countries and of the world as a whole has already been exceeded. (2) There are too many unskilled people to be self-supporting in an advanced technological society.

On the other hand, if one believes that there is no population problem and that displaced unskilled workers can, if willing, be trained for highlevel jobs, both problems disappear. Thus, the heritability of intelligence is one key to the future of mankind and yet, today, it is being ignored because to mention it is not Politically Correct.

What the neoclassical economist does not seem to understand is that there is more to life than the exchange of goods and services. LM&S see it this way: "'The deepest need of human beings is,' as John Gray[9] has stated, 'a sense of existential and social identity, a sense of place in the scheme of things, a home, a network of common practices and inherited traditions that confers on them the blessing of a settled identity. Indeed, without the undergirding support of a framework of common culture, the freedom of the individuals so cherished by liberalism is of little value, and will not long survive. Human beings are, above all, fragile creatures, for whom the meaning of life is a local matter that is easily dissipated; their freedom is worthwhile and meaningful to them only against a background of common cultural forms. Such forms cannot be created anew for each generation. We are not like the butterfly, whose generations are unknown to each other; we are a familial and historical species, for whom the past must have authority (that of memory) if we are to

[9] John Gray, *Beyond the New Right: Markets, Government, and the Common Environment*. London: Routledge (1993), p. 125.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have identity, and whose lives are, in part, self-created narratives, woven from the received text of the common life. Where change is incessant or pluralism too insistent, where the links between generations are broken or the shared raiment of the common culture is in tatters, human beings will not flourish. They will wither, or else fall into anomic violence. Insofar as neo-liberalism has been an ideology of radical change, whose debts are to liberal individualism rather than to traditional conservatism, it has tended to reinforce the disintegrative processes of modernist societies.'" [LM&S, p. 2301

The Question of "Economic Sustainability"

In their final chapter LM&S examine critically the concept of ecological sustainability and answer the question, "Is it possible?"

Public concern about a sustainable future for the earth's people first appeared only 40 years ago. Since then there have been scores of commissions, symposia, and books on the subject.

Prominent among these was the report of the World Commission on Environment and Development (the Brundtland Commission Report) published by the United Nations in 1987. Its key objectives were fulfilling "the essential needs of the world's poor" and determining the "limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs" (p. 242). Note how the limitations are naively assumed to be in "technology" and "social organization" and not in the environment.

The Commission argued that a necessary condition for the elimination of absolute poverty is a national annual per-capita income growth in the Third World of five per cent, resulting in a five- to ten-fold increase in economic activity over the next 50 years. There was no mention of population control.

H. E. Daly responded to this in 1992:

> Present total resource use levels are already unsustainable, and multiplying them by a factor of five or ten as envisaged in the Brundtland Report ... is ecologically impossible. [p. 247]

LM&S cite with approval the following definition of a steady-state economy offered by Daly, but doubt its attainability:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

> 1. The rate of use of renewable resources does not exceed the rate of regeneration of resources.
>
> 2. The rate of use of non-renewable resources does not exceed the rate at which sustainably renewable substitutes are developed.
>
> 3. The rate of pollution emission does not exceed the assimilative capacity of the environment [p. 250].

To cover material omitted from their book, LM&S inserted at this point a six-page condensation of Virginia Abernethy's *Population Politics: The Choices that Shape Our Future*. (See below.)

In their final section titled "The Stillbirth of a Sustainable Society," LM&S find "no evidence, despite scores of scholarly books written on the topic, that Western societies are beginning an historical U-turn and making the transition towards steady state, no-growth, decentralized self-reliant or self-sufficient societies. In fact, all the evidence points in the opposite direction" (p. 258).

The authors then sketch a handful of scenarios proposed by others describing how a sustainable civilization might or might not be reached. In a final farewell LM&S say: "Is the end nigh? It may well be, [but] pessimistic and fatalistic resignation will only prove to be a self-fulfilling prophecy. We can no more accept the death of the human species, than we can accept, without struggle, our own death. Yet die we shall. Whitehead observed that:[10]

> ... the essence of dramatic tragedy is not unhappiness. It resides in the solemnity of the remorseless working of things. This inevitableness of destiny can only be illustrated in terms of human life by incidents which in fact involve unhappiness. For it is only by them that the futility of escape can be made evident in the drama. This remorseless inevitableness is what pervades scientific thought. The laws of physics are the decrees of fate.

---

[10] Alfred North Whitehead, *Science and the Modern World*. New York, NY: Macmillan (1962), pp. 15- 16.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Such is the pathos and paradox of our plight" (LM&S, p. 26 1).[11]

The Population Threat

Virginia Abernethy, Professor of Psychiatry at Vanderbilt Medical School, is an anthropologist with credentials in economics, sociobiology, and medical ethics. Her book, *Population Politics: The Choices that Shape Our Future*[12] includes 310 pages of text, plus 308 bibliographical references, a 20-page index, only a handful of tables and graphics, and essentially no notes.

Abernethy recognizes that in the population/environment equation, population is the independent variable and that is where emphasis must be placed. In the teeth of continuing population growth, any action relating to the environment can be only temporarily palliative. Indeed, one suspects that much of today's environmental protection activity is psychologically a denial of the urgency of the more difficult population problem.

The first hundred pages of *Population Politics* are an anthropological study of the causes and control of population density in two-dozen cultural episodes ranging in time from the late Roman Empire to the present, and geographically over all continents.[13]

Her study describes, by rough count, 30 premodern socially-sanctioned methods of limiting the "total fertility rate" (children per couple). These include sexual abstinence supported by religion, superstition, and taboo; legal and cultural restrictions on marriage; polygyny; polyandry; prostitution; primogeniture;

---

[11] For an elaboration of these thoughts see Smith, Lyons, & Sauer-Thompson, *Healing a Wounded World: Economics, Ecology, and Health for a Sustainable Life* Westport, CT: Praeger (1997) and Smith, Lyons, and Moore *Global Meltdown: Immigration, Multiculturalism, and National Breakdown in the New World Disorder* Westport, CT: Praeger (1998). Both are reviewed in *Joyride to Infinity*.

[12] New Brunswick, NJ: Transaction Press, 1999 2nd ed. First published 1993 by Penum Press, New York.

[13] The remainder of Abernethy's book is devoted to other aspects of the population/environment problem: to U.S. and world population carrying capacities, to eco-cultural integrity as the key to survival, to grave errors in neoclassical economic theory, to unintended consequences of international generosity, to "One world" as yesterday's dream and tomorrow's nightmare, and to the ethical dilemmas that are forced upon us.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ultimogeniture; infibulation in the female or subincision in the male; abortion by primitive methods; prolonged lactation; infanticide (commonplace among primitive people and in the People's Republic of China.); and the depersonalization or killing of widows (e.g., suttee in India).

Why the Demographic Transition Theory will not Work[14]

These methods of fertility control are themselves of no importance except as they show that balancing population size and the carrying capacity of the environment is an ancient problem that has been met in the past in many ways. The heart of the study is its answer to the question: "What determines the fertility rate?" Abernethy has been able to identify factors that increase fertility, one that will decrease fertility, and others that are ineffectual. It is for this accomplishment that I believe her book deserves an accolade as a major contribution to our understanding of the impending world population crisis.

Abernethy's findings can be expressed very simply, and they conform to common sense: How many children a couple produce and keep depends largely upon how many they want, and how many they want depends importantly upon how many they think they can support. That, in turn, depends upon their optimism or pessimism about the future.

Factors that increase fertility include anything that reduces economic pressure or that promises to do so. Chief among these are:

1. Government subsidies to the poor in housing, food, and education, and acting as employer of last resort.

2. Foreign aid intended to alleviate suffering.

3. Emigration of one's countrymen (by relieving population pressure and by raising the hopes of those left behind).

[14] The term "demographic transition" is used herein as it is used by population optimists. More precisely, the term intended is "benign demographic transition." If the birth rate does not fall, as hoped, then the death rate must rise until the two are in balance.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

4. The intrusion of Western culture, as by missionaries, trade, or television (by destroying old ways of controlling fertility' and by promising prosperity).

Factors that are ineffective in changing fertility are:

1. Lowering the child mortality rate.

2. Education.

3. Availability of contraceptives.

The only intervention certain to reduce the average fertility rate is government-imposed disincentives such as the withdrawal of subsidies. The same is true for international subsidies. A sense of scarcity, whatever the source, motivates people to limit family size.

Abernethy's findings are unwelcome and therefore potentially controversial. (Up to now they have been largely ignored.) The importance of her work is that by a study of history it supports what some population experts have been saying for a long time, namely, that the "demographic transition theory," which is the basis of U.S. and U.N. policy for controlling world population, is fallacious.

Abernethy says nothing about the dependence of fertility upon the subordination of female to male. As your author sees it, the liberation of women from the domination of men can occur only at a late stage in the demographic transition, i.e. after cultural maturation and when men are no longer needed to protect the family and to engage in the coarse social activities for which men by their hormones are better suited than women. One cannot hope to empower women until a certain standard of living and technical sophistication is reached and the man's more brutal nature is not so much an advantage for survival. To pin hope for the empowerment of women upon education and training in a technically impoverished, sociologically two-sex society is a feminist or religious fantasy. This should be obvious by considering the correlation between sexual refinement and socioeconomic status in our own world. What is needed is a degree of social stability and environmental benignity which, for the reasons stated below, will never be reached in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Third World.

Briefly put, the demographic transition theory is the belief that countries such as Mexico can be economically developed to reach a standard of living and level of education where fewer children will be desired, thus limiting world population. Two flaws in this theory stand out:[15]

(1) Even now, the total world population is so high that the resources of the earth are no longer sufficient to raise the Third World to where the demographic transition can take place. We are living off our ecological capital and the total population must be quickly reduced if we are to achieve sustainability before positive feedback mechanisms make its attainment impossible.

(2) If economic development by transnational capitalism (which is the centerpiece of demographic transition theory) is continued, then long before a steady state can be reached, environmental strictures and the population increases that are admitted to be inherent in the economic development process will combine to bring world civilization crashing to ruin. As things stand at the end of 1999, I believe that the crash could occur at any time and that, with a probability of 0.5, it will occur by 2010.

[15] There are other, more subtle flaws in the demographic transition theory, involving cultural characteristics and cultural dissolution, which are explained in Abernethy's *Population Politics*.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Reproduction Technology for a New Eugenics

Glayde Whitney[1]
University of Florida, Tallahassee

Eugenics acquired a bad press when the only way of determining the presence of deleterious genes was by observation of the parental phenotype, but today the store of genetic knowledge and reproductive technology is vastly greater than at any time in the past and the rate of acquisition of new knowledge and techniques for avoiding the transmission of defective genes to future generations is accelerating. The author discusses the brightening future for voluntary eugenic intervention, but warns against the dangers inherent in government regulation.

Key Words: bioethics, Galtonian Revolution, eugenics, reproductive technologies, *in vitro* fertilization, cryogenic preservation, nuclear substitution

The first century or two of the new millennium will almost certainly be a golden age for eugenics. Through application of new genetic knowledge and reproductive technologies the Galtonian Revolution will come to fruition. This new revolution in the new millennium, which I call the Galtonian Revolution (Whitney, 1995; 1997a) will be more momentous for the future of mankind than was the Copernican Revolution or the Darwinian Revolution. For with the Galtonian Revolution, for the first time, the major changes will not be to ideas alone, but rather the major change will be to mankind itself.

In order to briefly discuss some of the reproductive technology that will contribute to the new eugenics, I need first to define the term "eugenics". So many different people with so many different agendas have appropriated this neat word, coined by Sir Francis Galton in 1883, that the word by itself can stand for almost anything (Whitney, 1990). Surely to some eugenics is a route to prevention

[1] Department of Psychology, Florida State University, Tallahassee, Florida 32306-1051. Email:whitney@Darwin.psy.fsu.edu

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

rather than mere treatment of the ills of humanity. Also a path to the greatest good for the greatest number. To others eugenics is a new blasphemy, a devil-word; a term of hate and abhorrence, a term that in word associations is supposed to be linked with Hitler, Holocaust, genocide and the murder of innocents.

For the purposes of today's talk the definition of "eugenics" is one given by Sir Francis Galton himself. In 1904 at a meeting of the Sociological Society, Sir Francis said:

> Eugenics is the science which deals with all influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage.

It is interesting, and overlooked by many, that Galton's own definition included both nature and nurture approaches to the improvement of humanity.

In that same talk Galton (1904) went on to briefly address what is meant by "improvement". "What is meant by the syllable *Eu* in *Eugenics*, whose English equivalent is good?" First of all, he explained, the goodness of a trait depended upon the balance of that trait with others in appropriate proportions; thus goodness was relative to the balance of traits in the individual and also to the make-up of the population. What was good might be much influenced by education, and the goodness or badness of traits was not an absolute, but relative to the current form of civilization. Thus Galton suggested that as much as possible we should keep morals out of the discussion and avoid absolutes, to keep out of endlessly entangling philosophical distinctions. One wishes that some of our current crop of so-called "bioethicists" would heed this advice.

Galton suggested that although

> "no agreement could be reached as to absolute morality, the essentials of Eugenics may be easily defined. All creatures would agree that it was better to be healthy than sick, vigorous than weak, well fitted than ill-fitted for their part in life. In short that it is better to be good rather than bad specimens of their kind, whatever that kind might be. So with men." (Galton, 1904: 36).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

And so with men. As we approach the new millennium we have at our call a reproductive technology that is beyond any imagined by the early eugenicists.

Reproductive Technology

The advances over the last 50 or so years in genetics, molecular genetics, and developmental biology, are placing in our hands a wide range of technology that can be applied to eugenic ends. However, not all of these applications of reproductive technology are new.

Artificial insemination with a thought toward quality of offspring has been around for a long time. Dr William Pancoast of Jefferson College of Medicine in Philadelphia used sperm donated by "the best looking medical student" in his class when he impregnated a woman whose husband was infertile. That artificial insemination took place in 1884, although it was not reported until 25 years later, out of fear of controversy (NABER, 1996).

In vitro fertilization, the making of "test tube babies", has led to much consideration of a technological revolution in the field of human reproduction. It was only on July 25th, 1978, that Louise Brown, at slightly more than 5lb., was born in an English hospital. She was the first test tube baby (Bayertz, 1994). In the slightly more than two decades since the birth of Louise Brown there have been thousands of instances of in vitro fertilization. About 15% of couples are sterile, and in about half of the cases the problem is with the female, often blocked Fallopian tubes. For these couples in vitro fertilization with subsequent implantation of the embryo allows them to birth their own genetic child.

However, the embryo need not be implanted in the uterus of the woman that provided the egg. The first instance of egg donation was reported in 1984 from Australia (Cohen, 1996). People wanting pregnancy can be implanted with an embryo made with someone else's egg, or surrogate mums can carry the embryo as a service for someone else. The laboratory access that is a part of in vitro fertilization makes possible a wide range of procedures that depend on access to the embryo – diagnosis, genetic manipulation -and a whole series of further techniques such as embryo preservation.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Cryopreservation, combined with artificial insemination and in vitro fertilization, greatly expanded the possibilities for eugenic births. It has been suggested that the half-life of semen frozen in liquid nitrogen is more than 1,000 years. With liquid nitrogen, frozen semen, eggs, or embryos can be shipped to almost any location. The famous "Repository for Germinal Choice", founded by Robert K. Graham and Hermann J. Muller, the 1946 Nobel Prize Winner, opened for business in 1980. Originally intended as a sperm bank for Nobel Prize Winners, it was later expanded to accept material from a wider range of healthy and outstanding donors. The Los Angeles Times (Hotz, 1997) reported that as of 1997 the Repository had contributed to the birth of 218 children, in at least 5 different countries, and the children that the staff knew about were all "bright and healthy".

According to news reports, in June of 1999 China opened a government-run "Notables' Sperm Bank" that accepts donors in three categories: intellectuals with at least a master's degree; top businessmen; and successful artists, entertainers, and athletes (Holden, 1999). Clinic officials are quoted as saying that they "would seek 'select sperm with high-quality characteristics' to fulfil a popular demand for 'attractive, intelligent children'" (Pottinger, 1999). It sounds to me like a fine plan indeed.

Nuclear substitution is an even more recent innovation. For mammals the first viable offspring from the substitution into an egg of the nucleus from an adult cell, was "Dolly", the famous sheep from Edinburgh that was announced in 1997 (Wilmut, et. al., 1997). Such cloning of the adult genome has attracted tremendous interest. Of course the resulting offspring will not be a phenotypic duplicate of the adult that donated the nucleus. Often overlooked in discussions is that the clone will also not be a complete genetic duplicate of the donor. The nuclear genes, those on the chromosomes, will be duplicates, but the mitochondrial DNA will be that provided by the egg. It remains to be seen how important this will be.

However, from the point of view of eugenics nuclear substitution with adult material will be extremely interesting. What is sidestepped is the genetic recombination that takes place at meiosis, the chromosomal crossing-over and the random sampling of a half-helping of genes into the haploid gametes that combine at

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fertilization. Instead of playing nature's roulette, the blind chance and dumb luck of sexual reproduction can be eliminated by substituting an already proven diploid genome. One of the major consequences would be a reduction in regression toward the mean for multifactorial traits. The action of Galton's "law of filial regression" could be largely eliminated. Also, as David Lykken (Lykken, et. al., 1992) has emphasized, some genetic characteristics are not normally transmitted from parent to offspring. The phenotypic traits that result from dominance and epistatic interactions among the genes in a unique genotype are lost with sexual recombination, but can be retained by cloning. He refers to such traits as "emergenic", extremes of genetic characteristics that are often not familial, but rather emerge as a consequence of a unique combination of genes in a unique genotype. Geniuses are perhaps one class of emergenic individuals. The amazing, often precocious abilities of geniuses has posed a problem for both genetic and environmental explanations; the truly extreme genius often crops up in an otherwise undistinguished family and often leaves undistinguished progeny. As Lykken puts it, "The answer is, I think, that genius consists of unique configurations of attributes that cannot be transmitted in half-helpings" (Lykken, 1999). Such emergenic individuals, where the half-helping of a haploid gamete loses the unique configuration, will have a chance at recreation through nuclear substitution.

Many authors have commented on the irony that Sir Francis Galton himself passed without progeny. With improvement of techniques for recovery of DNA from tissue samples, and nuclear substitution, I expect that Sir Francis' unique genotype will be reborn in the new millennium.

Pre-natal diagnosis has been a real possibility since the 1959 discovery that aneuploidy, specifically trisomy-21, was the cause of Down's syndrome. Initially dependent on amniocentesis, newer and less risky procedures are available for the prenatal diagnosis of chromosomal anomalies as well as a large number of single-gene disorders. Advocates of pre-natal diagnosis, combined with the possibility of therapeutic abortion, have made the strong case that these essentially negative eugenic procedures are life-enhancing and life-giving, rather than life-destroying. Instead of suffering the agony

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and long term problems of a defective child, the pregnancy can be terminated and replaced with a healthy baby. Now so many prospective parents benefit from testing that Down's syndrome, once the most common form of severe retardation, is becoming rare in advanced countries. So too, Tay-Sachs disease among Askenazi Jews is a well-known success story for the eugenic benefits of pre-natal diagnosis.

Pre-implantation diagnosis and modification, made possible by in vitro fertilization, provides whole new dimensions to pre-natal diagnosis. The revolutionary impact of in vitro fertilization with regard to eugenics is that it involves as a matter-of-course access to the embryo during its earliest stages of development. The cells of early embryos are totipotent stem cells, when separated each is capable of producing a complete individual.

Separation in nature gives rise to monozygous – identical – twins or triplets, sometimes even more genetically identical clones. In the laboratory, cell mass division of the early embryo was first used to produce multiple clones of a human embryo in 1993 (Harris, 1998). With multiple copies of the identical genotype, a wide range of diagnostic procedures can be conducted with some of the clones, without fear of damage to the clone that might eventually be implanted for gestational development.

Access to the egg, sperm, and early embryo facilitates a wide range of genetic manipulations. Many techniques already routine in animal research might find application in human eugenics. Knockouts are individuals in which specific genes have been rendered non-functional. Gene substitution techniques can insert functional genes to compensate for defective natural genes, or to enhance trait expression beyond the naturally occurring range. Transgenic procedures involve the insertion of functional genes, even ones from other species. In wide use for research, a recent experiment demonstrates the application of transgenic technology to primates: Monkeys are being developed that have bioluminescence from jellyfish (Lau, 1999). Personally, I have no interest in having my private parts glow in the dark; however, it would be interesting to be able to navigate like a homing pigeon.

Many additional and more sophisticated techniques are

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

undoubtedly on the way; in June of 1999, at the meeting of the American Society of Gene Therapy, "chimeraplasty" was considered, by which single-base DNA mistakes can be corrected in cell cultures and experimental animals (Gura, 1999). It is only a matter of time until these techniques are perfected to a level permitting moral application to human problems. Many of the techniques mentioned earlier, such as nuclear substitution and genetic manipulations are not yet efficient enough to be unquestionably suitable in therapeutic and eugenic application for humans. But with the pace of research it is surely only a matter of time, and a short time at that.

Designer children is a label often disparagingly applied by critics in discussions of individual's new abilities to make personal choices and eugenic decisions about their own children. Critics of eugenics blather about invented moral and ethical issues. But as bioethecist John Harris (1998) has said,

> The best I can do here is repeat a perhaps familiar thought, namely that although this is often taken to be a difficult question and indeed the idea of parents being able to choose such things very often causes outrage, I have found difficulty in seeing this question as problematic. It seems to me to come to this: either such traits as hair colour, eye colour, gender, and the like are important or they are not. If they are **not** important why not let people choose? And if they **are** important, can it be right to leave such important matters to chance? (Harris, 1998:29).

Ideological and Political Problems

Which brings us to the issue of social attitudes toward eugenics. For at least the last half of this century there has been an unrelenting campaign to demonize eugenics. This propaganda assault has been so influential that all of the institutions and academic departments that were founded by Sir Francis Galton and Karl Pearson to advance the study and application of eugenics, have changed their name to eliminate the term. As one example, and the longest hold-out, in 1988 at its annual meeting the Eugenics Society adopted a resolution that changed its name to eliminate the word "eugenics". This organization

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that had started in 1907 as the Eugenics Education Society, was renamed to the more innocuous "Galton Institute"(Pearson, 1991), to which I am indebted for the honor of being here today.

How is it possible that the prevention of human suffering has become identified as evil? From whence has come the unrelenting propaganda campaign to demonize eugenics, which after all is devoted to the prevention of suffering and the improvement of mankind? In a word, the answer is Marxism, including its present incarnation as Politically Correct modern liberalism.

In order to understand the campaign against eugenics, it helps to place it in the context of an on-going ideological and political war. Two general commentaries about the political scene in America, and that generalize to western civilization, catch the flavor of events with their titles. One is entitled "It's a War, Stupid!" written by David Horowitz, Peter Collier and J.P. Duberg (1997). David Horowitz is one of the more prolific writers among the crop of American "neo-conservatives"; they are radical-left activists from the 1960s who have grown up. Horowitz is a self-proclaimed "red-diaper baby", raised in the communist party atmosphere of New York City. It's a War, Stupid! Makes the point that a one-sided ideological war has been going on for much of this century, a war of socialists against traditional society. As with any war, truth is one of the first casualties. Horowitz's message is that many of the combatants on the side of the good guys don't even realize what is going on.

The other title is "America's 30 Years War: Who is winning?", written by Balint Vazsonyi(1998). Vazsonyi escaped his native Hungary during the short-lived Revolution of the 1950s. Having lived under two socialist totalitarian regimes, the Nazi and the Soviet, he is personally familiar with the tactics. His concern in the book is that socialism is slowly transforming America. While the liberal media tout the end of the cold war with the collapse of the Soviet economy, it is the socialists who are winning a worldwide ideological and political war. Vazsonyi points out the unique English, Anglo-Saxon roots of what he calls America's basic founding principles. He identifies four: rule of law; individual rights; guarantee of personal property; and a shared cultural identity. These basic principles are slowly being replaced by socialism. Today we have government-mandated group rights, government controlled redistribution of property, and divisive

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

multiculturalism.

The basis for this late-20th century all-out war against eugenics is that the big winner from the Second-World War was Bolshevism, international socialism. As early as the 1920s, while many western progressive socialists were still also eugenicists, Stoddard was warning of Bolshevism's denial of heredity (Pearson, 1991). Two of Marxist-Leninist's bedrock ideological underpinnings became environmental determinism, and radical egalitarianism. In the socialist state, all differences between individuals or groups are said to be caused by past exploitation, and since all people are inherently the same, social engineering can transform the world. Of course genetics, recognizing both inherited and environmental causes, is inconsistent with Marxist ideology, and eugenics, the application of genetic knowledge for the benefit of humanity is anathema to socialist environmentalism.

Everyone knows of the travesty of post-war science in the Soviet Union – the 1948 purging of genetics because it was inconsistent with Politically Correct environmentalism – that became known as Lysenkoism. Under Lysenkoism the only acceptable explanation for differences, even among strains of wheat, was environmental differences, thus they practiced "vernalization", that is, early education of little plants as they allowed their seed grain to deteriorate genetically (Soyfer, 1994). Everyone knows of Lysenkoism, and rightly criticizes the absurdity of denying scientific reality in the service of an ideology.

Yet today, no one acknowledges the obvious fact that there is no substantive difference between Lysenkoism and official government policy toward education in America (Whitney, 1998).

Both of the major U.S. political parties entertain various vernalizations – ever earlier head start programs – while they demonize as "hateful" or "racist" anyone who suggests that radical egalitarianism and environmental determinism miss an important part of the real world. With Political Correctness, and though-control crimes, euphemistically called "hate crimes", western society is becoming ever more constricted. In some European countries, such as Germany, one can be imprisoned for discussing basic science. In the United Kingdom, long term university faculty can be sacked, as illustrated by Christopher Brand, lately of Edinburgh University,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sacked for the high crime of telling the truth (Whitney, 1997b).

A favorite attack on eugenics is to equate it with Nazis. In various ways a slippery slope is argued: official government sanctioning of eugenic concepts leads inevitably to, racism, anti-Semitism, euthanasia, genocide, holocaust, and all the rest of it. Confounding eugenics with Nazism has been so successful a tactic since World War II, that many people who are interested in eugenics do what they are suppose to do: hang their head in shame and shut their mouth. However, what should be shouted is that the whole argument is a sham, another falsehood.

As Marian Van Court has pointed out, in the first half of the 20th century, a total of at least 29 countries passed eugenic laws, including Germany, United States, Canada, Switzerland, Norway, Denmark, Sweden, Italy, Greece and Spain. One of these advanced countries proceeded in time of war from euthanasia to genocide. The other 28 countries did not. One out of 29 does not establish a pattern (Van Court, 1998). The post-war propaganda linking eugenics to Nazism and a slippery slope to holocaust is just that: horrific, continuing propaganda warfare.

Unintended consequences

The tone and content of this paper is strongly supportive of eugenics. However, there is one aspect of traditional eugenic programs that I have concerns about: That is government regulation of any sort. Voluntary personal decisions are one thing, government coercion is another. I can think of nothing as grotesque as to have the likes of the world's contemporary political leaders making my reproductive choices.

One problem is that we actually know so little about genetics that it is terribly premature for government regulation. Imagine what the central planners that gave us the Soviet economy could do to the vastly more complex human gene pool. Although the Human Genome Project is well along toward sequencing the bases in a human genome (Whitney, 1997a), we know next to nothing about what most of the genes do. We don't even know how many there are. Just recently the human mutation rate was estimated to be considerably higher than previously thought (Crow, 1999). Just in mid-1999 it was reported that the functional human genome may be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

one-third larger than previous estimates (Wade, 1999).

Playing in the dark as we are at this time, it may be best to let people make their own decisions. We do not need totalitarian control, a set of self-chosen "anointed ones" (Sowell, 1996) controlling the reproductive behavior of a domesticated proletariat. In little understood systems we must expect to encounter what we seem to have encountered, which is unintended consequences.

For example, when effective means of contraception were introduced last century, some of the main results seem to have been dysgenic (Lynn, 1996). Sir Francis Galton spoke of ways to test and bring together promising young men and women so that they would be more likely to form eugenic matches. This desire for assortative mating was not a prime reason for the push for women's liberation including co-educational higher education, but it has been one of the consequences of young women going to college with young men. Assortative mating extends the range of a metrical trait even if there is no change in gene frequency (Lynch & Walsh, 1998). With the characteristics of the IQ distribution, if a population raised its average by only 5 points, it would double the incidence of gifted people 3 standard deviations above the mean, and cut by half the number of retarded. Selective higher education may be genetically stratifying our society, another unintended consequence (Herrnstein & Murray, 1994; Weiss, 1995).

The legalization of voluntary abortions in the United States in 1973 may have had the unintended consequence of lowering the crime rate in the 1990s. This is because women at higher risk of raising criminals; teenage mothers, single mums, blacks, have disproportionately higher rates of abortion (Donohue & Levitt, 1999).

As a final example of unexpected consequences, consider the effects of modern medicine on the gene pool. Many eugenicists have lamented the dysgenic effects of modern medicine that keeps alive severely affected, genetically anomalous individuals. However, the provision of supportive medicine may actually reduce the incidence of the deleterious genes. John Hartung and Peter Ellison (1977) have reported that, probably due to the psychological and physical stress of caring for a severely affected offspring, parents of such medically maintained children tend to have fewer later progeny, enough fewer to actually reduce the incidence of the responsible genes.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Although we know so little at the present time, our store of genetic knowledge and reproductive technology is vastly greater than at any time in the past. And our rate of acquisition of new knowledge and techniques is accelerating. If we can just educate the people, defeat the socialist ideologues, and keep the politician's hands off, then, with the new reproductive technology contributing to the Galtonian Revolution, a brave, and wonderful, new world awaits us in the new millennium.

Acknowledgement
I thank Marian Van Court for helpful suggestions on an earlier draft. Preparation of this paper was supported in part by a grant from the Pioneer Fund.

References

Bayertz, Kurt (1994). GenEthics: Technological Interventions in Human Reproduction as a Philosophical Problem. (Translated by Sarah L. Kirkby). Cambridge UK: Cambridge University Press.

Cohen, Cynthia (Ed.) (1996). New Ways of Making Babies: The case of egg donation. Bloomington, Indiana University Press.

Crow, James F. (1999). The odds of losing at genetic roulette. Nature, 397:293-294.

Donohue, John J., and Steven D. Levitt (1999). Legalized abortion and crime. Stanford CA: Stanford Law School, *Public Law and Legal Theory Working Paper No.1*. [http://papers.ssrn.com/paper.taf?abstract id=174508].

Galton, Francis (1904). Eugenics: Its definition, scope and aims. Read before the Sociological Society, May 16th, 1904. Reprinted in: Galton, Francis (1996). *Essays in Eugenics* (with introduction by Roger Pearson). Washington DC: Scott-Townsend Publishers, 35-43.

Gura, Trisha (1999). Repairing the genome's spelling mistakes. *Science*, 285: 316-318.

Harris, John (1998). Rights and reproductive choice. In: John Harris & Soren Holm, Eds., The Future of Human Reproduction, Ethics, Choice, and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Regulation. New York: Oxford University Press, 5-37.

Hartung John, and Paul Ellison (1977). A eugenic effect of medical care. *Social Biology 24,* 192-99.

Herrnstein, Richard J., & Charles Murray (1994). The Bell Curve. New York: Free Press.

Holden, Constance (1999). Crème de la Crème. *Science*, 285: 327.

Horowitz, David, Peter Collier, & J.P. Duberg (1997). It's a War, Stupid! Los Angeles CA: Second Thought Books.

Hotz, Robert Lee (1997). Robert Graham, Founder of exclusive sperm bank, dies. Los Angeles: *Los Angeles Times,* February 18.

Lau, Edie (1999). Fluorescent monkeys may shed a valuable scientific light. Sacramento CA: Sacramento Bee, August 23.

Lykken, David (1999). The Genetics of Genius. To appear in: A. Steptoe (Ed.), Genius and the Mind: Studies of Creativity and Temperament in the Historical Record. New York: Oxford University Press.

Lykken, David. T., T. J., Bouchard, M. McGue, and A. Tellegen, (1992). Emergenesis: genetic traits that do not run in families. *American Psychologist*, 47, 1565-77

Lynch, Michael, and B. Walsh (1998). Genetics and Analysis of Quantitative Traits. Sunderland MA: Sinauer Associates.

Lynn, Richard (1996). Dysgenics: Genetic Deterioration in Modern Populations. Westport CT: Praeger.

NABER (1996). Report and recommendations on oocyte donation by the National Advisory Board on Ethics in Reproduction (NABER). In: C. B. Cohen (Ed.) New Ways of Making Babies: The case of egg donation. Bloomington: Indiana University Press, 231-320.

Pearson, Roger (1991). Race, Intelligence and Bias in Academe. Washington DC: Scott-Townsend Publishers.

Pottinger, Matt (1999). High-class Chinese sperm bank proves controversial. Beijing: Reuters, June 25.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Sowell, Thomas (1996). The Vision of the Anointed: Self-Congratulation as a Basis for Social Policy. New York: Basic Books.

Soyfer, V. N. (1994). Lysenko and the Tragedy of Soviet Science. (Translated by L. Gruliow & R. Gruliow) New Brunswick NJ: Rutgers University Press.

Van Court, Marian (1998). Richard Lynn's *"Dysgenics, genetic deterioration in modern populations"* - A review. *Journal of Social, Political, and Economic Studies, 23, # 2,* [see also http://www.eugenics.net]

Vazsonyi, Balint (1998) America's 30 Years War: Who is winning? New York: Regnery Publications.

Wade, Nicholas (1999). Human genome may be longer than expected. *New York Times,* 1 August.

Weiss, Volkmar (1995). The emergence of a cognitive elite: Comment on *The Bell Curve* by Herrnstein and Murray. *The Mankind Quarterly, 35,* 373-390.

Whitney, Glayde (1990). A contextual history of behavior genetics. In: Hahn, M. E., Hewitt, J. K., Henderson, N. D., & Benno, R. (Eds.), *Developmental Behavior Genetics: Neural, Biometrical, and Evolutionary Approaches*. New York: Oxford University Press, 7-24.

Whitney, Glayde (1995). Ideology and censorship in behavior genetics. *The Mankind Quarterly, 35,* 327-342.

Whitney, Glayde (1997a). Diversity in the human genome. *American Renaissance, 8, #3*(March), 1-7.

Whitney, Glayde (1997b). Raymond B. Cattell and the fourth inquisition. *The Mankind Quarterly, 38,* 99- 125.

Whitney, Glayde (1998). The Vernalization of Hillary's America. *Chronicles, 22,* #2 (February), 46-47.

Wilmut Ian, A.E. Schnieke, J. McWhir, A.J. Kind, & K.H.Campbell (1997). Viable offspring derived from fetal and adult mammalian cells. *Nature, 385(6619),* 810-813.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Jarett's Menstrual Synchrony Study: A Comment

Edward M. Miller[1]
University of New Orleans

Jarett (1984) reports that "women did not significantly synchronize their cycles with those of their roommates, although there was a trend towards synchrony", while also reporting that "both psychosocial and biological factors were found to predict individual differences in menstrual synchrony", with no less than five traits being statistically significant (two at the .01 level). These two results are inconsistent, since it is impossible to explain an effect when the effect does not exist. The problem is to explain how she got such results.

The statistics Jarett used to analyze her data introduced a serious bias against finding synchrony. A simulation confirms a bias against finding synchrony. The reported results can be reconciled if the cycles of many women did become more synchronized, but this was not discovered due to a biased measure of synchronization. While the results of the Jarett analysis of the characteristics of the women who tended to synchronize is useful, the sensitivity of her results to variations in methodology, and the failure of her results for April (no mentioned in the published article) to confirm those for January, prevents having much confidence in them.

Key words: Menstrual synchrony; Pheromones; Women; Cycles; Menstruation

By now the idea that the menstrual cycles of women living together become synchronized has become well accepted. Such synchronization was originally shown by McClintock (1971). She later documented hormonal changes in women exposed to other women's sweat (Stern & McClintock, 1998). This convinced most observers that synchrony was real.

However, the question remains as to why some studies, apparently done with care failed to find effects that others studies reported. In some cases, the use of a methodology that required that

[1] University of New Orleans, New Orleans, LA 70148, 504-280-6913 (work), 504-280-6397 (fax). 504-283-3536 (home), emmef@uno.edu (E-Mail)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the time between cycles of the same number decrease, biased the procedure against finding synchrony. Since this point was made in an earlier article in this journal (Miller 1998a), it will not be repeated here.

Jarett's study is perhaps the most influential one that is usually cited as not finding synchrony. For a whole academic year, women in a large dormitory kept diaries of their cycles, (as well as on a number of other variables). In the data collection phase, this appears one of the best studies because of the large number of subjects and the number of variables included. However, the statistical analysis and reporting were less well done. Yet, the problems with this part of the study have not been noticed in the literature. These problems that have not been noted by those that use her results as evidence against menstrual synchrony.

This paper's first goal is to point out logical inconsistencies in her paper. Although the published paper is clearly drawing on data from her PhD thesis, this is not cited as the source. Reference to the original thesis reveals additional results that appear inconsistent with her published results. These additional results should be better known.

A report on a simulation study using random dates for menstruation will show that her methodology is strongly biased against finding synchrony. Knowing this, her report of a tendency towards synchrony can be interpreted as evidence that the cycles of one women were affecting those of other women, since otherwise her chosen measure would have produced strongly negative numbers, and numbers that were statistically significant.

Logical Consistency

Jarett's published study contains a major logical inconsistency that should have called into question her results. It is this inconsistency that led the current author to inquire into possible flaws in her statistical methodology.

Jarett (1984) reports in her paper on menstrual synchrony in roommates that "women did not significantly synchronize their cycles with those of their roommates, although there was a trend towards synchrony", while also reporting that "both psychosocial and biological factors were found to predict individual differences in menstrual

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

synchrony.", with no less than five traits being statistically significant (two at the .01 level). These two results appear inconsistent, since it is impossible to explain an effect when the effect does not exist.

Since Jarett is frequently cited (Cutler, 1991; Goldman, & Schneider, 1987; Graham, 1991; Graham & McGrew, 1992; Little, et al., 1989; Matteo, 1987; Weller, & Weller, 1993; Weller, & Weller, 1995a; Weller, & Weller, 1995b; Wilson, 1992; Wilson, et al 1991), usually as finding no evidence of synchronization (without noting the logical problems in her findings), it is useful to point out the study's methodological problems.

Before doing her statistical tests, Jarett transformed her onset difference data. The only reasoning she gave for not using the difference between the two onset dates was "this simple difference was not used because it would have made it seem that roommates who happened to have had widely separated periods in September showed more synchrony in January. To eliminate the bias towards showing synchrony where there was a large initial differences between dates of menstrual onset, a standardized distance measure was calculated" (pp. 23-24.). This expressed the change in synchrony as a ratio of the September synchrony measure minus the December measure to the September (the initial month) measure.

Unfortunately, using ratios introduces bias. To see this suppose there was one pair whose menses were separated by 20 days in September, and 5 days in January, and another pair for which the opposite was true, 5 days difference in January and 20 in September. Most of us would think the two cases should cancel. However, the first one would have a "Jarett" type synchronization measure of (20-5)/20=.75, and the other (5-20)/5)= -3.0. The average is -1.125, which is far from the zero one might have expected from two offsetting effects. Her measure gives much more weight to the pair whose onsets became further apart.

Jarett noted this problem saying (p. 24) "In order to correct such asymmetries in the scale and to prevent undue weight being given to desnychronizers, a lower boundary of -1.00 was established. Thus, any subject who had lower scores were reassigned a score of -1.00." Jarett probably thought this transformation corrected the bias.

Intuitively, if one averages many numbers between 0 and 1 (only a few of which are actually 1.0) with just as many numbers between

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

0 and -1.0 (many of which have the relatively large negative value of -1.0), the average should be negative. The simulation reported below confirm's this.

The Wilconxon test (which Jarett used) is based on the idea that if there is no effect, the sum of the ranks for the negative values will not be significantly different from the sum of the ranks for the positive values. In his original paper Wilconxon (1945, p. 81) stated "in working with paired differences, the null hypothesis is that we are dealing with a sample of positive and negative differences normally distributed about zero." Jarett did not consider the possibility that this key assumption behind the Wilconxon method would not be met by her transformed data (although clearly her transformed data, with the negative values constrained to -1 would not be normally distributed as Wilconxon thought necessary for the null hypothesis in his method). Unfortunately, although (x-y) has an expected value of zero, when x and y are independent drawings from the same distribution, (x-y)/x does not have an expected value of zero.

However, conceivably this effect of dividing by the base period could be offset by constraining the negative values to -1. Unfortunately, correcting one bias by introducing another, creates uncertainty as to the net effect. The Wilconx tests depends critically on, in the absence of an effect (the null case), the distribution of differences being centered on zero. In particular, in the absence of an effect, it presumes that about half of the time the sum of the ranks for the positive differences will be greater, and about half of the time the sum for the negative differences will be greater.

To discover whether the bias due to dividing by the base period was balanced by the bias due to limiting negative numbers to -1, a simulation was done (using the Excel spread sheet program on a Macintosh). It was assumed that the date of menstrual onset for each woman was a random number between 1 and 30.

The results of the simulation are simply given. Out of 100 trials, there were only 7 cases in which the sum of the positive ranks exceeded the sum of the negative ranks. The lack of symmetry with random numbers as inputs shows there is a severe problem that makes the Wilconxon test inappropriate with transformed data. With random onsets (no synchrony) the Jarett method will usually report a tendency for desychronization.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

However, Jarett reported a trend towards synchrony, although one that was not statistically significant ($p<.17$). The important thing about reporting a trend towards synchrony was that this implies that the sum of the positive ranks (where a rank is given the sign of the Jarett number) exceeded the sum of the negative ranks. However, as shown by the simulation, with truly random onset dates, her procedure seldom yields a sum of positive ranks that exceeds the sum of negative ranks. Thus, it is most likely that the data she used did not contain random onset dates such as would result if the roommates were non-synchronized. There must have been an appreciable degree of synchrony for her to report even a trend towards synchrony. Of course, synchrony would have been also required for her finding that there were five characteristics that affected individual pairs of women's synchrony.

The Causes of Synchrony

The Jarett paper actually devotes very little space to the results on the existence of synchrony, merely stating that "Analysis of synchrony between roommate pairs indicated an insignificant trend towards menstrual synchrony ($p=.17$)". The bulk of the paper deals with the personal characteristics that lead to differing degrees of menstrual synchrony. No less than five characteristics were found to exhibit a statistically significant relationship (better than $p<.05$) with menstrual synchrony. Two personal characteristics were found to have a statistically significant relationship with menstrual synchrony with $p<.01$. These are very odd results since if there was no menstrual synchrony, there should be no characteristics correlated with it.

The Jarett ratio, while unsuitable in testing for synchrony, is not obviously unsuitable for testing whether a particular personal characteristic affects synchrony. Her idea of limiting the impact of the large differences between onsets that arise from chance in non-synchronized pairs is a sensible one. However, a more sensible way of doing this is to adopt the strategy of comparing on women's menses to the time of the nearest menses of the other member of the pair (rather than to the time of the menses with the same numbered cycle) as discussed in Miller (1998).

Jarett collected a vast amount of data, and included some variables that other studies had not included. In particular, her

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

findings (if correct) that use of sanitary napkins and a long flow contributed to synchrony suggests a pheromonal effect, with the pheromones coming from the menstrual blood. However, Stern and McClintock's (1998) work shows an effect on hormones of sweat collected during different stages of the cycle. This provides evidence that synchrony is achieved through pheromonal signals contained in the sweat (which are known to contain steroids whose composition varies with the stage of the women's cycle).

Yet, there are grounds for concern in the Jarett methodology. The statistical tests for significance used require normally distributed distributions. The Jarett measure, with its truncation of negative values at -1 is far from normally distributed. This makes it very likely that the significance levels found are overstated.

Jarett's Unpublished Results

If the Jarett results were as unlikely to have happened by chance as her significance levels implied, similar results would be obtained by a replication.

Although the published paper does not cite it, it is drawn from Jarett's Ph.d thesis (Jarett, 1978). This provides some additional results which can be used to see how general the published results are, and whether they apply to other samples, or for other methodologies. In effect, this additional data provides a replication.

For January, there were five statistically significant variables that affected the extent to which women synchronized using the Jarett measure (Jarett 1984, Table 1, Jarett 1978, Table 2). These were affiliation score, social recognition score, length of menstrual flow, sanitary method, and mention of stress, all of which were reported to be significant at the .05 level, with the first two significant at the .01 level. Surely, in a replication these same variables would be found to be significant, even if at a somewhat lower level.

However, the Jarett thesis from which the paper was drawn also reports results for April for all variables (as well as results for both months for a reduced set of variables). Because of students who dropped out of the study, there are fewer subject in April. For the April data set only the mention of stress remained statistically significant (and even this was not statistically significant in the reduced set of variables). In addition, age was statistically significant

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for April.

The thesis (but not the published paper) also includes results for what Jarett calls a "Day-apart" measure of synchrony, which is simply the number of days by which the onsets for the roommates are separated in January and April. For January, two variables are statistically significant, age and subjective ratings of involvement with the roommate. Even though one might have expected this measure to be affected by the same variables as the Jarett measure of synchronization, there is no overlap in which variables are significant. For April, the only statistically significant measures was the succorance score, which was not significant for the previous measure.

The fact that two different measures of synchrony give such different results is worrisome. If nothing else, it shows that the results are very sensitive to the measure of synchrony adopted.

One methodological comment might be made. Age was statistically significant for the days-apart measure for January and for the Jarett measure for April, making it the only variable which showed some overlap between the two measures. Even if the cycles were known to be statistically independent of each other, the tendency for cycles to become shorter and more regular with age (Vollman, 1977, as well as results reported by Jarett, 1978), implies that in a large enough sample the difference between two roommates would be smaller in the older roommates.

The lack of consistency in the Jarett results over two measures and over two months prevents one from placing too much confidence in her results regarding specific variables.

Conclusions

Jarett announced two apparently irreconcilable results. A statistically significant degree of synchronization did not occur, and there were five variables that helped explain the degree of synchronization. Of course, one can not explain what does not occur.

The results can be reconciled if it is assumed that much synchronization did occur, but was not detected due to the use of a biased procedure, the "Jarett" test. Due to the inappropriate division of the change in synchrony by the initial difference in onsets, her test was strongly biased towards finding evidence against synchrony (indeed, it was strongly biased towards finding evidence of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

desynchronization), as shown by theory, and as was demonstrated by a simulation study. Her report of a trend towards synchrony, given the bias in her test, suggests that her sample had indeed undergone considerable synchronization.

The probability that there was synchronization in her samples explains how her study could indeed show various variables affecting the degree of synchrony in a statistically significant way. Fortunately, her measure was suitable for use in a regression trying to explain the determinants of synchrony, even if it was not suitable for a Wilconxon test.

Understanding why Jarett did not report statistically significant synchrony permits us to have a little more confidence in her findings of what did affect her sample's synchrony. However, the fact that her results for the month of January were not replicated when data for April was used, or when another statistical measure was used, suggests her results may not be as replicable as the attached probability levels might imply.

References

Cutler W.B.
1991 *Love Cycles: The Science of Intimacy.* Villard Books, New York.

Goldman S.E., Schneider H.G.
1987 Menstrual synchrony: Social and personality factors. *Journal of Social Behavior and Personality 2*:243-250.

Graham C.A.
1991 Menstrual synchrony: An update and review. *Human Nature 2*:293-311.

Graham C.A., McGrew W.C.
1992 Social factors and menstrual synchrony in a population of nurses. In: Dan A.J., Lewis L.L. (Eds)
Menstrual Health in Women's Lives. University of Chicago Press, Urbana.

Jarett L.R.
1978 Psychosocial and biological influences on menstruation: Menstrual synchrony, menstrual cycle length, and menstrual regularity. Dissertation, New York University.

Jarett L.R.
1984 Psychosocial and biological influences on menstruation: synchrony,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cycle length, and regularity. *Psychoneuroendocrinology 9*:21-28.

Little B.B., Guzick D.S., Malina R.M., Ferreira M.D.R.
1989 Environmental influences cause menstrual synchrony, not pheromones. *American Journal of Human Biology 1*:53-57.

Matteo S.
1987 The effects of job stress and job interdependency on menstrual cycle length, regularity, and synchrony. *Psychoneuroendocrinology 12*:467-476.

Miller, E.M.,
1998a Menstrual Synchrony: A Methodological Comment, *Mankind Quarterly*, Vol. 38 (Summer) No. 4, 363-380.

Miller, E.M.,
1998b Fertility and a Mate's Signals of Continued Presence. *Mankind Quarterly.* Vol. 38 (Spring) No. 3, 237-278.

Miller, E.M.,
1999 The Pheromone Androstenol: Evolutionary Considerations, *Mankind Quarterly*, Vol. 39 (Summer) No. 4, 455-466

Siegel S.
1956 *Nonparametric Statistics for the Behavioral Sciences*. McGraw-Hill Book Co.

Stern, K. & McClintock, M.K.
1998 Regulation of ovulation by human pheromones. *Nature,* March 12, 177-179.

Vollman R.F.
1977 *The Menstrual Cycle*. W. B. Saunders Co., Philadelphia.

Weller L., Weller A.
1993 Human menstrual synchrony: A critical assessment. *Neuroscience and Biobehavoral Review 17*:427-439.

Weller A., Weller L
1995a The impact of social interaction factors on menstrual synchrony in the workplace. *Psychoneuroendocrinology 20*: 21-31.

Weller A., Weller L
1995b Examination of menstrual synchrony among women basketball players. *Psychoneuroendocrinology* 20:613-23.

Wilconxon F.
1945 Individual comparisons by ranking methods. *Biometrics Bulletin 1*:80-83.

Wilson H.C.
1992 A critical review of menstrual synchrony research. *Psychoneuroendocrinology 17*:565-591.

Wilson H.C., Hildebrandt S., Gravel V.
1991 Two studies of menstrual synchrony research: Negative results. *Psychoneuroendocrinology 16*:353-359.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

How Good is Your Country? What You Should Know

Raymond B. Cattell, Ph.D., D.Sc.

Paperback, 144 pages
With Charts, Diagrams and Tables

CONTENTS

The Aims and Methods of Our Enquiry
A Scientific Basis for Comparing Countries
Reflections on What Syntality One Would Desire
Locating Family Types among Nations
Developmental Change
Some Change Factors Mapped in America, Australia and Britain
Desirability of Various Racio-Cultural Experiments
Comparison of Developmental Trends
Interpreting Family Values
The Mystery of Cultural Pressure
A Plan for Proceeding

A unique experiment in determining the relative cultural and biological competence of nations developed by one of the world's leading psychologists.

ISBN 0-941694-44-5 • Price: $25.00
VISA AND MASTERCARD ACCEPTED

The Mankind Quarterly Monograph Series No. 5
P.O. Box 34070, N.W. Washington D.C., 20043
Tel: (202) 371-2700 • Fax: (202) 371-1523
E-mail: socecon@aol.com

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Friedrich Nietzsche and Cultural Revivalism in Europe (1878-88)

Michael G. Horowitz
'Atenisi Institute, Kingdom of Tonga

Friedrich Nietzsche is here considered an exponent of a revivalism rooted in ancient European culture. Specifically, his notion of the "overman," his (intellectual?) militarism, his derogation of Periclean democracy, and his renunciation of Christianity are regarded as based in this culture.

Key Words: Nietzsche, cultural revivalism, elitism, militarism, socialism, Christianity, Indo-European culture

"A path had been found on which one could sneak back to the old ideal... "
[Re: Immanuel Kant] *The Antichrist*

"The good men of every age are those who dig the old ideas deep down and bear fruit with them."
The Gay Science

The assertion that Friedrich Nietzsche's work reflected a form of European cultural revivalism requires prompt lexical hygiene regarding the constructs of cultural revivalism and of pre-Christian European, or what some German scholars of the nineteenth century called "Indo-German," culture.

As a classical scholar, Nietzsche was certainly inspired by the ancient Greek ideal, and his choice of Zoroaster as a cultural model connoted regard for ancient Persian values. This is no accidental association: what is common to both the Greek and the Persian traditions is, in fact, a shared heritage, today referred to as "Indo-European (I-E), or sometimes "Indo-Hittite," culture.

A review of contemporary scholarship affords a picture of a traditional I-E culture shared by the early Greeks, the Persians and the Indo-Aryans of the Vedic period in northwest India (Horowitz, 1996). This is a culture dominated by its successful military – i.e., its aggressive warrior chieftains and horsemen. Consequently, it admires

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

martial weapons – axes, swords, spears, javelins, and daggers. Spiritually, it fails to evolve a concept of an absolute, all-powerful God – initially revering the sun, stars, thunder, and lightning; but later advancing to, among other credos, Olympian mythology and Brahmanic mysticism.

Moreover, its hegemonic warrior class evolves an elitist individualism and a cosmology independent of priestly dogma. The individualism is possibly fueled by access to swift personal transportation and the haughty perspective horseback affords; it complements, in any case, the development of a privileged aristocracy excused from the dictates of common law. In ancient Greece, the cosmology leads to the humanization of deity ... then on to a secular scientific dialectic; in ancient India, to a prescient spiritual philosophy that at times anticipates modern theoretical physics. With the advent of the Upanishads in India and, later, Archimedes in Greece, I-E culture celebrates its ancient apotheosis as both spiritual philosophy envisioning a dimension beyond spacetime and a mathematics on the verge of calculus.

The European Context

No definition of cultural revivalism is possible in this case without first exploring the context of Nietzsche's argument.

Since the American and French Revolutions, Western Europe had been evolving from aristocratic to (bourgeois) public to mass culture. Although this development would not crystallize until the next century, by the time of Nietzsche's literary prime (1878-88) it had substantively affected political, economic, and religious life.

From the early 19th century, international diplomacy had sought to attenuate conflict between the various European powers, and with the exception of the Crimean and Franco-Prussian Wars had been somewhat successful. Meanwhile, social democracy – a synthesis of political and religious liberalism with concessions to socialism – became increasingly attractive to the European public.

With the reform of 1867, for example, the United Kingdom had embarked on the path of universal suffrage to complement its evolution to parliamentary supremacy. Eight years later, the French finally abandoned both monarchy and Bonapartism to establish the Third Republic. Within France and Germany, meanwhile, socialist

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ideas regarding common ownership of property and production had been articulately advanced by Auguste Blanqui and Karl Marx since the insurgence of 1848. And although socialist politics in Germany, the U.K., and France would not peak until the next century, Nietzsche was astute enough to discern its seductive appeal to the intelligentsia and advanced working class.

The religious life of Western Europe is somewhat more difficult to delineate. In Germany, for example, Lutheran theology in the mid-19th century again undergoes an idealistic rebellion against the rationalism of the Enlightenment (Stephan, 1960). But there is simply no stopping the modern trend towards demystification, and progressive factions of established Protestant denominations evolve into an ethical liberalism that esteems altruistic service to the disabled, ill, and poor (Schweitzer, 1956). This theistic altruism in turn interacts with democratic and socialist thinking.

Coincident with this bourgeois reform of perceived aristocratic, capitalist, and theological dysfunction – i.e., peace instead of war, altruism over piety, democracy over monarchy, public culture over elitist subculture, concessions to socialism over relentless capitalism – capital inexorably advances. And so it is possible for social democracy to dominate liberal social criticism, while capitalism and imperialism forge economic reality.

The result is a culture whose essence is commercial and imperial, yet whose liberal vision is pacific, nominally Christian, democratic, and to varying degrees socialist. It is not difficult to understand why in this intellectual climate Scandinavian capitalism, for example, might evolve its social welfare state.

Nietzsche as a Revivalist

Cultural revivals historically occurred, for example, in Judaea under the Seleucid, Roman and Byzantine occupations (*c* 300 BC - 630 AD), and among Native (western) Americans during their pacification and confinement by pioneer settlers and the U.S. Army in the second half of the 19th century. In Judaea, the Maccabees resisted the secular, imperial Hellenism of the Seleucid Syrians and led a successful revolt to restore the autonomous Hebrew theocracy and Mosaic law. (Similar efforts by Lukuas-Andreas and Bar Kokhba during the Roman occupation were unsuccessful.) Among Native

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Americans, the prophet Smohalla (Washington) and Wovoka (Nevada) taught their people how to "dance in" the destruction of the "Bostonmen" (white settlers) and unite with their ancestors (Horowitz, 1972). Although both movements failed on their own terms, Wovoka's "ghost dance," when dramatically performed by the Sioux on the Pine Ridge Reservation (South Dakota), did, in fact, in one instance panic U.S. soldiers.

Cultural revivalism may be defined as the resurgence of traditional spiritual and/or cultural values within a culture perceiving itself as receding ... in response to the increasing neutralization of those values by a culture perceived as dominant or becoming so. As will be seen, key aspects of Nietzsche's critique of Western European culture often conform to this model – i.e., they are often an attempt to reassert traditional I-E cultural values in the face of encroaching commercialism, social democracy, and liberal Christianity.

Why does Nietzsche resist these developments? Because he intuits that public culture and democracy will spawn mass culture, and that in peacetime mass culture and capitalism will replace a humanist culture with a complacent commercial one. Yet the socialist alternative is no more promising in his view: socialism within devitalized Christian culture will replace individual talent with desexualized, guilt-inspired, altruistic groupthink that will prize mediation and stunt genius – what Nietzsche once called the "flabby concept of modern humanity". Either future will degrade European culture because genius within humanism is integral to superior achievement.

How would Nietzsche counter this trend? Summarizing his prescription has never been easy – he is at his most brilliant as carping critic. The first lectures on him – by the Danish scholar Georg Brandes at the University of Copenhagen in 1888 – identify his, aristocratic radicalism." And in fact, according to his most thorough critic, his:

> orientation was fundamentally anti-political. His concern was primarily with the individual who is not satisfied with accepted formulas – ranging all the way from patriotism to Protestantism, and including everything that is in any sense, to use his own phrase, "party" (Kaufmann, 1976).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Nietzsche's program may be generally appreciated as an existential map for the artist or intellectual whose spirit is besieged by the banality of mass culture.

Nietzsche's Program

Nietzsche chose the pre-Christian, pre-Islamic Iranian prophet Zarathushtra (628-551 BC) on whom to project his post-Christian existentialism in his most inspiring work, *Thus Spoke Zarathustra* (TSZ). Historically, the prophet countered the ascetic trend of Iranian theology by insisting the body be acknowledged in worship, opposing, for example, fasting and sexual abstinence. He also introduced an elan to Iranian faith: good was certain to triumph over evil ... and to maintain this morale, living material was cherished, dead material shunned (Duchesne-Guilleman, 1962).

Nietzsche's Zarathustra begins his prophecy by "stepping before the sun," an I-E pagan deity, as is the lightning he later claims to herald. After leaving a theist saint, he confides that God – the Semitic deity – is dead. This is truly the moment in European thought when revived pagan rationality decisively severs the shackles of Christian guilt placed upon it from the fourth century:

> If one considers the history of modern philosophy from Descartes, it is surely ... the story of an emancipation from religion ... [But] Nietzsche is one of the first thinkers with a comprehensive philosophy to complete the break with religion (Kaufmann, 1976).

The concept of Overman, which Zarathustra next proposes, has both traditional and visionary content. Briefly defined, Overman is the next stage of evolution. As Zarathustra preaches:

> Man is a rope tied between beast and overman, a rope over an abyss. A dangerous across, a dangerous on-the-way, a dangerous looking-back, a dangerous shuddering and stopping.

In the traditional sense, the concept merely confirms, as Brandes remarked, longstanding aristocratic pretension. But although Nietzsche's philosophy "contains enough elements of the terrible past ... the image of a new reality principle breaks the repressive content

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and anticipates the liberation from the archaic heritage" (Marcuse, 1966: 24).

The revolutionary aspect of Overman is implied throughout Nietzsche's other works. The artist/intellectual must not surrender the:

> most effective presuppositions of his art: the fantastic, mythical, uncertain, extreme, the sense for the symbolic ... If there is to be any aesthetic doing and seeing, one psychological condition is indispensable: frenzy ... One must have chaos in oneself to be able to give birth to a dancing star ... Live dangerously! Build your cities under Vesuvius! Send your ships into unchartered seas! Live at war with your peers and yourselves! Be robbers and conquerors, as long as you cannot be rulers and owners, you lovers of knowledge! ... The concept of greatness entails being noble, wanting to be by oneself, being capable of being different, standing alone, and having to live independently ... You will never pray again, never adore again, never again rest in endless trust; you deny yourself any stopping before ultimate wisdom, ultimate goodness, ultimate power, while unharnessing your thoughts.

The Overman and the renunciation of Christianity are key concepts within both TSZ and Nietzsche's other works. Christianity is abjured socio-psychologically as the worldview of the "subjugated and oppressed," where favors in the form of grace are begged from Yahwist power. "The body is despised, hygiene repudiated as sensuality." Evil enemies are conjured from a tortured mood of subconscious ressentiment against the severe authority being supplicated – the Deity. The "will to persecute" is the inevitable result – the projection of "cruelty against oneself and others."

Christian faith, moreover, is the lie that opposes science and wisdom – "faith means not wanting to know what is true." Paul says "the weak things of the world, the foolish things of the world, the base and despised things of the world hath God chosen." Nietzsche concludes: "At the bottom of [Pauline] Christianity is the rancor of the sick instinct directed against the healthy, against health itself."

And Nietzsche is suspicious of Christian altruism as well, viewing it as moralistic compensation for confused will:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

> Not to seek one's advantage – that is merely the moral fig leaf for quite a different, namely a physiological, state of affairs: I no longer know how to *find* my own advantage.

Enthusiasm for Overman leads Nietzsche to challenge American political myth and disparage the common man. "For men are not equal," thunders Zarathustra. "Thus speaks justice. And yet "the weak prevail over the strong again and again for they are the great majority." Their democracy is a system whereby the:

> herd animal is honored ... [where] equality of rights could all too easily be converted into an equality of violating rights – by that I mean, into a common war on all that is rare, strange, or privileged, on the higher man, the higher soul, the higher duty, the higher responsibility, and on the wealth of creative power and mastery.

His sentence against mediocrity is harsh: "The weak and the failures shall perish ... And they shall be given every possible assistance." Ultimately he defends elitism: there is a nostalgic reference in his notes for the "aristocratic genius" of the classical period.

It follows from his derogation of democracy that Nietzsche would oppose socialism as well ... for what can socialism promise but mediocrity in production, as democracy assures mediocrity in government? And indeed he warns: "All great, all beautiful things can never be common property."

It is also not surprising that zeal for Overman power leads to qualified support of militarism. "War and courage," taunts Zarathustra, "have accomplished more than love of the neighbor. Not your pity but your courage has so far saved the unfortunate." And yet, like a later Yaqui guru, the prophet seems to have something more profound in mind than territorial squabble: "I see many soldiers: would that I saw many warriors ... If you cannot be saints of knowledge, at least be its warriors."

But Zarathustra's suggestion is unclear: does he wish armed struggle on behalf of some future Overman insurrection ... or personal struggle to overcome individual limitation? Hopefully, the latter: "My brothers in war, I love you thoroughly ... Your highest

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thought, however, you should receive as a command from me – and it is, man is something that shall be overcome."

Associated with this quasi (or intellectual) militarism is the notion of sacrifice, which echoes throughout TSZ. The warrior must always be on the brink of laying down his life: "What matters long life?" challenges Zarathustra. "What warrior wants to be spared?" And again in the opening sermon:

> I love those who do not first seek behind the stars for a reason to go under and be a sacrifice, but who sacrifice themselves for the earth, that the earth may someday become the overman's ...
>
> I love him whose soul squanders itself, who wants no thanks and returns none: for he always gives away and does not want to preserve himself.
>
> I love him who is unabashed when the dice fall to make his fortune, and asks, 'Am I then a crooked gambler?' For he wants to perish.

Although rarely quoted, there is a Nietzschean critique of capitalism; to locate it, one must refer to his little remembered collection of aphorisms, *The Dawn*, published in 1881. Here the philosopher denounces "the current folly of nations, who want above all to produce as much as possible and to be as rich as possible." Earlier in the work he anticipates Weber, vilifying:

> relentless industry from early till late – such work is the best police, keeping everybody in harness and powerfully obstructing the development of reason ... For it takes up a tremendous amount of nervous energy.

And surprisingly, he is also not without a certain Marxian sympathy for:

> workers in factory slavery ... used up as they are like the gears of a machine ... Phew! To believe that higher pay could abolish the essence of their misery – I mean their impersonal serfdom! ... Phew! To have a price for which one no longer remains a person but a gear!

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

And yet he denies Marxism on libertarian grounds, deriding "socialist pied pipers" who would condemn the working class into becoming the "slaves of a revolutionary party."

I-E Revivalism

Neither Luther, Spinoza, Descartes, nor Kant trigger an articulate resurgence of traditional I-E cultural values in Germany; Marx, however, ultimately does. Without the weakening of Christian charisma, the perceived inevitability of democratic values, and perhaps most significantly, the threat of Marxian social democracy (if not socialism itself), Nietzsche's critique would not have been lodged.

Not every item on Nietzsche's agenda, of course, is a revival of I-E values. His ethics, for example (e.g., "beyond good and evil," "transvaluation of values") reach beyond ancient I-E ethical informality towards modernist morality. But many of the key concepts cited above – i.e, the Overman ethic, militarism, the derogation of mass democracy, the renunciation of Christianity – may be linked to traditional I-E culture as follows:

- Although the Overman ethic certainly includes modernist features, it is in the final analysis derivative of a traditional I-E warrior and aristocratic value, i.e. the systematic exaltation of the superior person. To be sure, an evolutionary leap à la Zarathustra is not the same as excusal from common law à la Rig-Veda. But it is not surprising that a culture which eulogized military heroism in the ancient period might spawn a philosopher who dramatically applauds personal transformation in the modern.
- Militarism, as previously remarked, was the dynamic of continental diffusion of I-E culture between the fifth and third millennia BC. It is understandable ideologues of modern I-E cultures might retain nostalgia for it.
- The derogation of Periclean democracy is a venerable Greek aristocratic tradition, articulated by key intellectuals such as Herakleitos and Plato. Like the Overman ethic, it may be traced to traditional I-E elitism.
- Linking the renunciation of Christianity to ancient (I-E) European culture is, of course, problematic inasmuch as I-E culture was not exposed to Christianity until the first century. Yet one might agree with Nietzsche that Christianity violates important aspects of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Table 1: Traditional I/E Culture, Christian Social Democratic Subculture (c. 1880), Nietzschean Program (1878-88)

	TRADITIONAL I/E CULTURE	CHRISTIAN SOCIAL DEMOCRATIC SUBCULTURE	NIETZSCHEAN PROGRAM
PROTAGONIST	Heroic warrior	Comrade	Overman
DYNAMIC	Conquest	Socioeconomic reform	Intellectual militarism
POLITICS	Warrior aristocracy	Democracy	Artist/Intellectual elitism
RATIONALE	Naturalism → rationalism	Rationalized Christianity	Naturalism; rationalism

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the classical (I-E) tradition.

Certainly the appropriation of an abstract, omnipotent God offends aspects of the traditional I-E aristocratic outlook – e.g., its notion of intellectual and spiritual freedom, as well as its discomfort with both absolute, permanent kingship and ritualistic theology (Horowitz, 1996).

There is also the question of Christianity's ontological reliance on faith. The empiricism of ancient Greek and Indian science may be appreciated as extensions of (I-E) naturalism rooted in Kurgan mythology and cosmology. The Christian regression to mysticism, on the other hand, may be viewed as an imported repression of the classical (I-E) tradition – indeed, a form of cultural imperialism imposed by the (ironically) less technically advanced Semitic-speaking macro-culture.

Neo-Hellenist or Neo-I-E?

Readers disposed to grant the premise that aspects of Nietzsche's program are revivalist might yet argue that the revival was neo-Hellenist rather than neo-I-E. Certainly Nietzsche was only casually aware of I-E macro-culture as a construct. In a note filed in 1873, he pens:

> The most important basis of the [German] language is not Greek but, as one now says, Indo-Germanic...

And in an ambivalent discussion of ancient Indian racial morality in *Twilight of the Idols*, he defends:

> Aryan humanity, quite pure, quite primordial ... Christianity represents the counter movement to any morality of breeding, of race, of privilege: it is the anti-Aryan religion par excellence.

But these are isolated comments compared to the frequent references to Hellenism made by Nietzsche, whose academic training was, after all, in classical linguistics.

Yet whatever his consciousness, Nietzsche's work now appears to be neo-I-E. What impulse led him to resurrect Zarathushtra, for example – an Iranian pagan prophet – one cannot know, but it is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dramatic proof he was at least subconsciously aware that some of his attitudes were derived from this "Indo-Germanic" tradition. Another key aspect of his program, the Overman, now seems to resonate more with Dumézil's cross-cultural construct of the I-E warrior than with Homer, Hesiod, Plato, or Thucydides. Nietzsche's references to Indian culture and "Aryan" morality are rare, but they are cited, demonstrating that the intellectual basis for a crosscultural I-E understanding was present. When one additionally considers his fondness for "old ideas and ideals," the possibility that Nietzsche was at least a semi-conscious I-E revivalist indeed looms.

If he was, one is finally confronted by the wonder of genius. Contemporary New Age mystics might argue Nietzsche "channeled" the I-E tradition before Dumézil, Gimbutas, and Littleton confirmed it. Such competence is beyond this article's scope. Yet the evidence suggests that in his prime decade Friedrich Nietzsche anticipated aspects of the cross-cultural I-E construct in terms fairly comparable to our current appreciation of it.

References

Duchesne-Guilleman, Jacques
1962 *La Réligion d'Iran Ancienne*. Paris: Presses Universitaire de France.

Horowitz, Michael G.
1972 *A Freak's Anthology*. Los Angeles: Sherbourne.
1996 "The Scientific Dialectic of Ancient Greece and the Cultural Tradition of Indo-European Speakers," *Journal of Indo-European Studies* 24:409-419.

Kaufmann, Walter, ed.
1976 *The Portable Nietzsche*. New York: Penguin.

Marcuse, Herbert
1966 *Eros & Civilization*. Boston: Beacon.

Nietzsche, Friedrich
1968 *Basic Writings of Nietzsche*, transl. by W. Kaufmann. New York: Random House.

Schweitzer, Albert
1922 *On the Edge of the Primeval Forest*. London: A&C Black.

Stephan, Horst
1973 *Geschichte der deutschen evangelischen Theologie seit dem deutschen Idealismus*. New York: de Gruyter.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Genetic Science *versus* Authoritarianism on the Left: The Disruption of yet another Academic Meeting by Radical Protestors

Chris Brand
Fellow of the Galton Institute, London

A 'People Against Eugenics' mob recently trespassed on a London science meeting and succeeded in terminating the proceedings. Their shouting and other disruptive measures prevented sixty Galton Institute conferencers from hearing papers by Professor Glayde Whitney and Emeritus Professor Arthur Jensen. The meeting was closed prematurely when police ordered the premises to be evacuated by the conferencers as well as the trespassers.

Key Words: Galton Institute, reproduction technology, eugenics, divereity, intolerance, scientific freedom

Experience should teach us to be most on our guard to protect liberty when the Government's purposes are "beneficent." Men born to freedom are naturally alert to repel invasion of their liberty by evil-minded rulers. The greatest dangers to liberty lurk in insidious encroachment by men of zeal – well-meaning but without understanding.

U.S. Justice Louis D. Brandeis (1856-1941) in a dissenting opinion of 1927. Cited in F. A. Hayek, 1960, in 'The Constitution of Liberty.'

At midday on Friday, 17 September 1999, as members and guests of the Galton institute settled themselves to listen to a lecture on 'Reproduction Technology for a New Eugenics' by psychologist Glayde Whitney of Florida State University, some two dozen demonstrators (mainly around age twenty) invaded the ticket-only occasion in London's Regent's Park, shouted to make the professor inaudible, and unfurled (with some difficulty) a banner reading "DIVERSITY, NOT EUGENICS". The sixty-or-so conferencers m who ranged from young female nurses and family planning counsellors to senior Cambridge University dons (one a great-nephew of the famed economist J. M. Keynes) mpleaded with the protestors to desist from their trespass and to listen to speakers Glayde Whitney and Arthur

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Jensen before expressing their objections, or to hold their own meeting which a Galton Institute deputation would attend. No agreement on any of these plans being forthcoming, police were called lest more serious disorder occur.

Arriving quickly, some twenty police consulted the Zoological Society of London, owner of the Meeting Rooms in Regents Park just opposite London Zoo), and ordered that the conference building should be evacuated. Amidst popping flashlights, the conference participants, some of whom had travelled considerable distances to attend the annual gathering, and the twenty-odd protestors were expelled into Regent's Park and the Meeting Rooms locked behind them.

Some of the demonstrators sought to identify and interrogate individual conferencers, typically pretending to be reporters from the *Guardian* and *Observer* newspapers. But when it became clear that both the Zoological Society and the Galton Institute had no plans to continue the meeting elsewhere, and were prepared to abandon even the agreeable luncheon scheduled for members, the conferencers dispersed, heavy with a sense of unbelieving dismay.

Progress in Genetic Science: The Reality

Ironically, after a talk to the Galton Institute the previous day by the witty, genial and silver-haired Richard Lynn, Brand had suggested that with the rapid advances being made in genetic science, international anti-racist such as Stephen Rose, Stephen Ceci, Stephen Gould and Stephen Jones) might soon embrace neo-eugenics as the obvious way to create the equal society they have so long sought – by narrowing the standard deviation for IQ after a century of expensive social-environmentalist dispensations had failed to make progress toward that objective. However, it would seem likely that the youngsters of 'People Against Eugenics' and those who are behind them will keep alive for a while the absurd opposition of post-1945 Leftists to acknowledging the importance of genetic factors in human psychology. 'People Against Eugenics' will make it harder for the 'Steves' to wriggle off the hook that they have fashioned for themselves. After all the demonstrations against Jensen from 1969 to 1999, there must be a chance that one day the Left will be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

remembered as anti-hereditarian dinosaurs trying vainly – as extreme 'behaviorism', 'social environmentalism', 'interactionism' and 'constructivism' were in turn invalidated – to deny the influence of biology on psychology.

Near Silence in the Press

Sadly, the disruption of a scientific conference – without even any immediate mention or complaint in the London press[1] – will long provide an appalling testimony to the state of the once-scientific and liberal Left in 1999. That eminent psychologists from overseas should have suffered the indignity of such suppression is also a reminder that Britain's classic tolerance for new opinion and its traditional welcome for people from other English-speaking countries have not survived the arrival of official Third Way multiculturalism. This bizarre philosophy feigns tolerance of divergence and provides payment of Danegeld to people unwilling or unable to speak English; but it is not even able to tolerate classical forms of reasoned argument, presentation of evidence and debate. If the sober scholars, birth control practitioners and guests of the Galton Institute cannot be allowed to hold private discussions of ideas and evidence, one wonders what future there is for any sincere form of social science.

More fortunately, Professor Jensen's long experience of disruption of his lectures (in the USA by such bodies as 'Students for a Democratic Society') meant that he had come prepared with sixty photocopies of his intended talk. These were distributed to conferencers before the final dispersal at around 1.00 p.m.– showing once more how objective scientific enquiry can today be forced to survive by samizdat when psychologists like Jensen, Whitney, Lynn and this writer cannot be published by mainstream British publishers or even heard in person in Britain.

Jensen's paper, 'Galton's Legacy to Current Research on Intelligence,' especially stressed that "the most striking finding in recent years concerns Galton's conjecture that the Black-White difference in general cognitive ability is equivalent to 1.3 standard

[1] The *Guardian* did publish a somewhat biased report on the incident on 22nd September 1999 under the title "Science Friction".

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

deviations between the means of the normalized frequency distributions of the two populations." He reminded readers of his own work reviewing 25 data sets involving 290,000 Americans and showing that, even among Black and White children matched for social class and school grade (Naglieri & Jensen, 1987, *Intelligence* 11), the mental tests that showed the greatest White-Black difference were also those that were the best measures of the *g* factor. After summarizing evidence for the *g* factor, his paper concluded that: "in view of recent developments in genetics, brain science and evolutionary psychology, it seems predictable that the causes of *g* will be discovered much sooner rather than later in the new millennium."

A leaflet distributed by the protestors (none of whom were prepared to divulge their names) contained the following extracts:

> NO TO EUGENICS! DIVERSITY NOT DISCRIMINATION!
>
> Why are we demonstrating? Today, the Royal Zoological Society is hosting a meeting of the Eugenics Society (which currently calls itself the Galton Institute) .... The Eugenics Society has existed since 1907. It changed its name to the Galton Institute (after Francis Galton, the founder of eugenics) in 1989. The society claims to have abandoned its former racism and other offensive aspects of pre-1945 eugenics. In 1960 it adopted a resolution changing its strategy to one of 'cryptoeugenics', i.e. the covert advancement of eugenics under different names. It now poses as a respectable academic society. As this year's program shows, however, little has changed. People Against Eugenics calls on academics to boycott the Eugenics Society. The current major hope for eugenics is through reproductive and genetic technology. Scientists are already talking about cloning and genetically engineering human beings. Two months ago the *Sunday Times* quoted Robert Edwards, the test-tube baby pioneer and a world expert on genetic testing of embryos produced in test tubes (known as pre-implantation diagnosis): "Soon it will be a sin of parents to have a child that carries the heavy burden of genetic disease. We are entering a world where we have to consider the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

quality of our children."[2] Edwards is a long-time member of the Eugenics Society and has served on its Council.

Diversity not Discrimination. People Against Eugenics is committed to a society which includes everyone regardless of whether they are disabled or able-bodied, black or white, Jewish or gentile.

David King of People Against Eugenics states that his organization is supported by the National Assembly Against Racism, the Disabled People's Direct Action Network, the Jewish Socialist Group and the Genetic Engineering Network. Roy Webb of the Disabled People's Direct Action Network charged that "the Eugenics Society want to eliminate disabled people ..." a totally false portrayal of eugenics which made it sound as though eugenicists felt no sympathy for the suffering of those born with genetically-related handicaps, when the very reverse of this is actually the case, and those who oppose eugenics seem to desire to impose genetically-caused human suffering onto future generations of humanity.

The paper which Professor Whitney was prevented from presenting at the London Conference by the ill-conceived demonstration is reproduced in this issue of *The Mankind Quarterly*. Professor Jensen's paper is also expected to be published shortly in another established academic periodical.

Conclusion

It is tragic that the goals of the demonstrators were met and the Conference terminated, when one would have imagined that natural justice should have caused the protesters, who were trespassing the deliberate intention of disrupting a legitimate conference, to be dispersed in order that the conferencers could continue to hear the academic papers which they had come to hear. The success of the aggressive conduct by the trespassing protestors will clearly have a further long term impact on the willingness of academics to exercise their right to freedom of scholarly speech in Britain – something that

[2] For more on the causes of different levels of economic attainment in different ethnic groups, see Section XXIV (Racial & National Differences) of *Personality, Biology and Society* - CB.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

has already been seriously impaired by previous incidents of this kind.[3]

[3] This (and more) already happened decades ago. Jensen had his classes disrupted, his car tires slashed, his office door painted with swastikas, his research terminated, and his life threatened. Yet he says the worst demonstration was at the University of Melbourne where "about fifty policemen had to rescue me from a madding mob if enraged over the prospect of him delivering a paper entitled "The relationship between intelligence and learning." (He was not able to give the paper. He tells the sobering tale in a paper published in a special issue of *Intelligence* (26, 3) which honors his contributions to psychology. Copies are available from the publisher, Ablex (203) 323-9606. See also *Race, Intelligence and Bias in Academe*, 2nd edition, by Roger Pearson, Scott-Townsend Publishers, Washington D.C., 1981. Available from http:/www.mankind.org

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ecology and Evolution

Editor: Roger Pearson, Ph.D.

Chap. 1. Ecology, Adaptation and Speciation
Roger Pearson

Chap. 2. Ecosystem and Genetic System
F. J. Irsigler

Chap. 3. Mammalian Societies and the Emergence of the Family System
J. W. Jamieson

Chap. 4. Understanding Human Evolution: Kinship *versus* Social Materialism
Roger Pearson

Chap. 5. Genetic Altruism: Some Hypotheses on Monogamy, Polygyny, Incest Taboo, Exogamy and the Origins of the Family
Umberto Melotti

Chap. 6. Ethics and the Social Sciences
Raymond B. Cattell

---

92 Pages – Extensive Bibliography – ISBN 0-941694-00-3
$15.00 (add $2.50 postage) M/C-Visa Accepted

Institute for the Study of Man
1133 13th St. NW., Suite C-2, Washington DC 20005
Tel: (202) 371-2700 Fax: (202) 371-1523

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Decline and Fall of the Freudian Empire

Hans J. Eysenck
Late of the University of London

Hardback 224 pages

CONTENTS
Freud the Man
Psychoanalysis as a Method of Treatment
Freud and the Development of the Child
The Interpretation of Dreams
The Experimental Study of Freudian Concepts
Psycho-babble and Pseudo-history
Bibliography and Indexes

Freudian theory has recently attracted considerable attention as new developments in science and statistical processes have brought the validity of his conclusions into question.

The author, was the world's most frequently cited psychologist, argues that Freudian psychoanalysis is largely imaginative, lacks experimental justification, and is lacking in any claim to scientific authenticity.

ISBN 1-87465-01-5 Price $25.00
Postage US: $2.50 Foreign $3.50
MASTERCARD AND VISA ACCEPTED

Scott-Townsend Publishers
P.O. Box 34070
N.W. Washington D.C. 20043
Tel: (202) 371-2500 Fax: (202) 371-1523
E-mail: socecon@aol.com

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Intelligence and National Achievement

Editor

Raymond B. Cattell

CONTENTS INCLUDE

INTRODUCTION: THE CONTEMPORARY AWAKENING
Raymond B. Cattell

THE ROLE OF PSYCHOLOGICAL TESTING
Raymond B. Cattell

TEST SCORES AS MEASURES OF HUMAN CAPITAL
Barbara Lerner

FERTILITY DIFFERENTIALS AND THE STATUS OF NATIONS:
A SPECULATIVE ESSAY ON JAPAN AND THE WEST
Daniel R. Vining, Jr.

POPULATION INTELLIGENCE AND NATIONAL SYNTALITY
Raymond B. Cattell and Jerry M. Brennan

APPENDIX: SOME CHANGES IN SOCIAL LIFE IN A COMMUNITY
WITH A FALLING INTELLIGENCE QUOTIENT
Raymond B. Cattell

"a momentous topic . . . thoughtfully and outspokingly written .. Lerner's brilliant essay is the best exposition I have seen of the relevance of differential psychology and psychometrics to research in economics... this books boldly opens the door to a field of study we are likely to see more of in the future." Arthur Jensen

ISBN 0-941694-48-8 $12.00 Hardback
Tel: (202) 371-2700 Fax: (202) 371-1523
MASTERCARD/VISA ACCEPTED
Institute for the Study of Man
1133 13th St., N.W., Suite C-2
Washington D.C. 20005

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Family, Kin and City State in Ancient Greece and Rome

N. D. Fustel de Coulanges
abridged and edited by
J. W. Jamieson

CONTENTS

A Religion of Heredity and the Family

The Importance of the Lineage

The Sacred Hearth Fire

Marriage and the Family

Kinship and Property

Moral Law

Gens, Phratry, Tribe and Nation-State

The Domestic Religion as the Moral Foundation of the Ancient City-State

The Decline of the City-State

ISBN 1-878465-15-5 Paperback, 156 pages
$20.00 + $2.50 postage

SCOTT-TOWNSEND PUBLISHERS
P.O. BOX 34070, WASHINGTON DC 20005

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

From Caravan Books

Anatolian and Caucasian Studies Series

General Editor: John A. C. Greppin, *Cleveland State University*

Gamqreliże, T'amaz.
Alphabetic Writing and the Old Georgian Script: A Typology and Provenience of Alphabetic Writing Systems. By Thomas V. Gamkrelidze, Georgian Academy of Sciences. Delmar, 1995.
Translation of the author's *Ts'eris anbanuri sistema da dzveli kartuli damts'eriloba.*
Cloth ISBN 0-88206-082-1/LC 94-15617/PK9111/102pp/$75.00

The Indigenous Languages of the Caucasus.
The Indigenous Languages of the Caucasus. Delmar, 1989-. 4 v.; 3 v. pub. to date:

Vol. I, *The Kartvelian Languages*, ed. by Alice C. Harris, Vanderbilt University. Delmar, 1991.
LC 89-9699/PK9003/570 pp/Cloth ISBN 0-88206-068-6/$100.00

Vol. II, *The North West Caucasian Languages*, ed. by B. George Hewitt, London University. Delmar, 1989.
LC 89-9699/PK9003/Cloth ISBN 0-88206-069-4/$75.00

Vol. III, *The North East Caucasian Languages*, Part 1, ed. by D. Michael Job and Rieks Smeets. Delmar, previously announced; not yet published.
LC 89-9699/PK9003/Cloth ISBN 0-88206-070-8/Price Not Set

Vol. IV, *The North East Caucasian Languages*, Part 2, ed. by Rieks Smeets, Rijks Universiteit Leiden. Delmar, 1994.
LC 89-9699/PK9003/514 pp/Cloth ISBN 0-88206-080-5/$100.00

Vol. V, *The North East Caucasian Languages*, Part 3, ed. by Rieks Smeets, Rijks Universiteit Leiden. Delmar, not yet published.
LC 89-9699/PK9003/Cloth ISBN 0-88206-099-/Price Not Set

Order from your bookseller or from
Caravan Books, P. O. Box 344, Delmar NY 12054, USA

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Joyride to Infinity

Robert A. McConnell Ph.D.

Joyride to Infinity is an alarm-sounding book that manages to be at the same time both conservative and radical in its encyclopedic exploration of our future.

The theme is over-population and the resultant evils of mass immigration and environmental pollution. If mankind cannot control its actions, Nature, in her cruelty, will do it for us. The author is a reluctant radical who was forced to acknowledge the extreme findings that he uncovered in his exhaustive pursuit of reality.

Professor McConnell argues that the globalization of our economy is leading to the end of nationhood, mass migration and the uncontrolled growth of population. The causal links are now clear. He sees no hope for sub-Saharan Africa and little hope for China, which faced its population problem too late. The rest of the world is having to cope with the overflow from the regions that are over-reproducing.

Planning for the future requires caring about the future. Those cultures which have no past to preserve will have no future to live in. Cultural Diversity, which begins by denying the past, will never summon the will to sacrifice for the preservation of the Earth as a worthy habitat.

The author is both an engineer and a scientist. As an engineer, his competence was proved as a radar development group leader in World War II. As a scientist with a Ph.D. in physics he is a Research Professor Emeritus of Biological Science, a Life Senior Member of the Institute of Electrical and Electronics Engineers, a Fellow of the American Psychological Society, and a Fellow of the American Association for the Advancement of Science.

ISBN 1-878465-35-X

Paperback, 440 pages, January 2000, Price $25.00

MASTERCARD/VISA ACCEPTED

Scott-Townsend Publishers

P.O. Box 34070, N.W. Washington, D.C. 20043

Tel: (202) 371-2700 Fax: (202) 371-1523 Email: socecon@aol.com

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED